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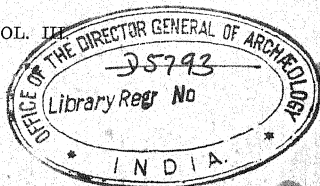
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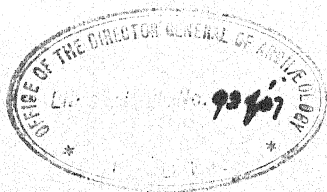
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To  
VAJIRANĀNA:  
A WESTERN TRIBUTE  
TO  
EASTERN SCHOLARSHIP.





MANUSCRIPTS CONSULTED.

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1. S<sup>k</sup>, S<sup>t</sup>, B<sup>m</sup>, Si and Bu,—as defined at the beginning of Volume II.

2. S<sup>v</sup> is a manuscript (in Sinhalese character) from the Kandy Oriental Library, for the loan of which I am indebted to the kindness of Mr. J. B. Yatawara, of Gampola. (It is closely related to S<sup>k</sup> and S<sup>t</sup>.)

R. C.

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1909



Evam me sutam. Ekañ samayañ Bhagavā Sāvattthiyañ viharati Pubbārāme Migāramātu pāsāde. Atha kho Gaṇaka-Moggallāno brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi sammodaniyañ kathañ sārāṇiyañ vītisāretvā ekamantañ nisīdi. Ekamantañ nisinno kho Gaṇaka-Moggallāno brāhmaṇo Bhagavantañ etad avoca: Seyyathāpi, bho Gotama, imassa Migāramātu pāsādassa dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā, yadidañ yāva pacchimā sopānakaleparā;<sup>1</sup> imesam pi hi, bho Gotama, brāhmaṇānañ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā, yadidañ ajjheṇe; imesam pi hi, bho Gotama, issāsānañ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā, yadidañ issatthe; amhākam pi hi, bho Gotama, gaṇānañ gaṇānājīvānañ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā, yadidañ saṅkhāne. Mayam hi, bho Gotama, antevāsī labhitvā paṭhamam evam gaṇāpema: Ekañ ekakañ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā ti; ~~sataṃ~~ <sup>sataṃ</sup> pi mayam, bho Gotama, gaṇāpema. Sakkā nu kho, bho Gotama, imasmiṃ pi dhammavinaye evam eva anupubbasikkhā anupubbakiriya anupubbapaṭipadā paññāpetun ti?

<sup>1</sup> So Bu (the R.A.S. MS. correcting from s—varā); Si sopānakaleparā; S<sup>k</sup> sopānakaleparā; S<sup>v</sup> sopānakaleparā. Cf. supra II. 93, and II. Vinaya 128.



Sakkā, brāhmaṇa, imasmiṃ dhammavinaye anupubba-sikkhā anupubbakiriyā anupubbapaṭipadā paññāpetuṃ. Seyyathāpi, brāhmaṇa, dakkho assadamako bhadraṃ assājānīyaṃ labhivā paṭhamen' eva mukhādhāne<sup>1</sup> kāraṇaṃ karoti, atha uttariṃ kāraṇaṃ karoti;—evam eva kho, brāhmaṇa, Tathāgato purisadammaṃ labhivā paṭhaman' evaṃ vineti: Ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesūti.<sup>2</sup> Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto hoti ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi cakkhunā rūpaṃ disvā mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇam<sup>3</sup> enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajja, rakkha cakkhundriyaṃ, cakkhundriyasamvaraṃ āpajja; sotena saddaṃ sutvā—pe—ghānena gandhaṃ ghāyitvā—pe—jivhāya rasaṃ sāyitvā—pe—kāyena phoṭṭhabbaṃ phusitvā—pe—manasā dhammaṃ viññāya mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajja, rakkha manindriyaṃ, manindriyasamvaraṃ āpajjati. Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tam enaṃ Tathāgato uttariṃ vineti:—Ehi tvaṃ, bhikkhu, bhojane mattaññū hohi, paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi n' eva davāya na madāya na maṇḍanāya na vibhūsanāya yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya: Iti purāṇaṃ ca vedanaṃ paṭihaṅkhāmi, navaṃ ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihaṃ cāti. Yato kho,

<sup>1</sup> So S<sup>ky</sup>; Bu: mukhaṭhāne ti mukhaṭhapane. <sup>2</sup> So Si; S<sup>ky</sup> sikkhāpadehīti; S<sup>k</sup> sikkhāpadādehīti. <sup>3</sup> Si yatvādhikaraṇaṃ.



brāhmaṇa, bhikkhu bhojane mattaññū hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ paṭhamañ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ majjhimañ yāmaṃ dakkhīṇena passena sihaseyyañ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā, rattiyaṃ pacchimañ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehīti. Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, satisampajaññaṃ samannāgato hohi, abhikkante paṭikkante sampajānakārī āloke vilokite sampajānakārī, saṃmiñjite pasārite sampajānakārī, saṃghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakanne sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ti. Yato kho, brāhmaṇa, satisampajaññaṃ samannāgato hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, vivittaṃ senāsanaṃ bhaja araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ ti. So vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ papīdhāya parimukhaṃ satim upaṭṭhapetvā. So abhiññaṃ loke pahāya vigatābhijjhena cetasaṃ viharati, abhiññaṃ cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāpabhūtahitānukampī, byāpādapadosaṃ cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusaḷesu dhammesu vicikicchāya cittaṃ parisodheti.



So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalikarane vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati; vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodhibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukham ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: Upekhako satimā sukhavihārī ti tatiyajjhānam upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānam atthagamā adukkhamasukham upekhāsatipārisuddhiṃ catutthajjhānam upasampajja viharati. Ye kho te, brāhmaṇa, bhikkhū sekha appattamānasā anuttaram yogakkhemam patthayamānā viharanti, tesu me ayaṃ evarūpi anusāsani hoti. Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇiyyā ohitabhārā anuppattasadatthā parikkhīṇa bhavasāniyojanā sammadaññā vimuttā, tesam ime dhammā diṭṭhadhammasukhavihārāya c' eva saṃvattanti satisampajaññāya cāti.

Evam vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantam etad avoca: Kin nu kho bho Gotamassa sāvakā bhotā Gotamena evam ovadiyamānā evam anusāsiyamānā sabbe va accantaniṭṭham nibbānam ārādhenti udāhu ekacce n' ārādhenti?

Appekacce kho, brāhmaṇa, mama sāvakā evam ovadiyamānā evam anusāsiyamānā accantaniṭṭham nibbānam ārādhenti; ekacce n' ārādhenti.

Ko nu kho, bho Gotama, hetu ko paccayo yaṃ tiṭṭhat' eva nibbānam tiṭṭhati nibbānagāmi maggo tiṭṭhati bhavam Gotamo samādapetā, atha ca pana bho Gotamassa sāvakā bhotā Gotamena evam ovadiyamānā evam anusāsiyamānā appekacce accantaniṭṭham nibbānam ārādhenti, ekacce n' ārādhenti?

Tena hi, brāhmaṇa, taṃ ñev' ettha paṭipucchissāmi. Yathā te kameyya tathā nam byākareyyāsi. Taṃ kim



maññasi, brāhmaṇa? Kusalo tvaṃ Rājagaha-gāmiṣṣa maggassāti?

Evam, bho; kusalo ahaṃ Rājagaha-gāmiṣṣa maggassāti.

Taṃ kim maññasi, brāhmaṇa? Idha puriso āgaccheyya Rājagahaṃ gantukāmo; so taṃ upasaṃkamitvā evaṃ vadeyya: Icchāmi' ahaṃ, bhante, Rājagahaṃ gantumi; tassa me Rājagahassa maggaṃ<sup>1</sup> upadisāti. Tam enaṃ tvaṃ evaṃ vadeyyāsi: Evam, bho purisa; ayam maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakan ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno ummaggaṃ gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya Rājagahaṃ gantukāmo, so taṃ upasaṃkamitvā evaṃ vadeyya: Icchāmi' ahaṃ, bhante, Rājagahaṃ gantumi, tassa me Rājagahassa maggaṃ upadisāti. Tam enaṃ tvaṃ evaṃ vadeyyāsi: Evam, bho purisa; ayam maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ, tena muhuttaṃ gaccha; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanirāmaṇeyyakan ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno sotthiṇā Rājagahaṃ gaccheyya.—Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhat' eva Rājagahaṃ tiṭṭhati Rājagahagā-mimaggo tiṭṭhasi tvaṃ samādapetā, atha ca pana tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthiṇā Rājagahaṃ gaccheyyāti?

<sup>1</sup> So Si: S<sup>2</sup> corrects maggaṃ to maggassa; S<sup>3</sup> maggassa.



Ettha kvāhaṃ,<sup>1</sup> bho Gotama, karomi?—Maggakkhāyī haṃ,<sup>2</sup> bho Gotamāti.

Evam eva kho, brāhmaṇa, tiṭṭhat' eva nibbānaṃ tiṭṭhati nibbānagāminimaggo tiṭṭhām' ahaṃ samādapetā. Atha ca pana manā sāvakaṃ mayā evaṃ ovadiyamānā evaṃ anusāsīyamānā appekacce accantanitṭhaṃ nibbānaṃ ārādhenti ekacce n' ārādhenti. Ettha kvāhaṃ, brāhmaṇa, karomi?—Maggakkhāyī, brāhmaṇa, Tathāgato ti.

Evam vutte Gaṇaka-Moggallāno brāhmaṇo Bhagavantaṃ etad avoca: Ye me, bho Gotama, puggalā asaddhā<sup>3</sup> jīvikatthā<sup>4</sup> agārasmā anagāriyaṃ pabbajitā saṭṭhā māyāvino keṭubhino uddhatā unnaḷā<sup>5</sup> capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṃ ananuyuttā sāmāññe anapekhavanto sikkhāyā<sup>6</sup> na tibbagaravā bāhulikā<sup>7</sup> sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnaviriyā muṭṭhassatino<sup>8</sup> asampajānā asamāhitā vibbhantacittā duppaññā elamūgā,<sup>9</sup> na tehi bhavaṃ Gotamo saddhiṃ saṃvasati. Ye pana kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asatṭhā amāyāvino akeṭubhino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṃ anuyuttā sāmāññe apekhavanto sikkhāya tibbagaravā na bāhulikā na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āradhāviriyaṃ pahitattā upaṭṭhitasatino sampajānā samāhitā ekaggacittā paññavanto anelamūgā, tehi bhavaṃ Gotamo saddhiṃ saṃvasati. Seyyathāpi, bho Gotama, ye keci mūlagandhā kālānu-sārikaṃ tesam aggam akkhāyati, ye keci sārāgandhā lohita-candanam tesam aggam akkhāyati, ye keci pupphagandhā

<sup>1</sup> So S<sup>ky</sup>; Si kyāhaṃ.

<sup>2</sup> Si maggakkhāyāhaṃ.

<sup>3</sup> S<sup>ky</sup> assaddhā.

<sup>4</sup> S<sup>t</sup> adds: na satṭha; S<sup>v</sup> adds: na saddhā.

<sup>5</sup> So S<sup>t</sup>; S<sup>t</sup> omits, but reads anunnaḷā infra; Si unnaḷā.

<sup>6</sup> Si anapekkhavanto s. na t.; S<sup>ky</sup> anapekhavanto na s. t.

<sup>7</sup> So S<sup>ky</sup>; Si bāhullikā.

<sup>8</sup> S<sup>ky</sup> m—ati.

<sup>9</sup> So S<sup>ky</sup> Si and

Bu. Cf. I. Jāt. 247-8; but see Vol. I. of Majjhima, p. 527.



vassikañ tesañ aggam akkhāyati,—evam eva kho bhoto Gotamassa ovādo paramajjadharmmesu. Abhikkantañ, bho Gotama, abhikkantañ, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitañ vā ukkujjeyya, paṭichannañ vā vivareyya, mūlhassa vā maggañ ācikkheyya, andhakāre vā telapajjotañ dhāreyya: Cakkhumanto rūpāni dakkhinti—ti;—evam eva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhañ bhavantañ Gotamañ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghaṃ ca; upāsakañ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetañ saraṇaṃ gataṃ ti.

GAṆAKAMOGGALLĀNASUTTAM SATTAMAṀ.

## 108.

Evam me suttaṃ. Ekaṃ samayaṃ Ānando Rājagahe viharati Veluvane Kalandakanivāpe aciraparinibbute Bhagavati. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Rājagahaṃ paṭisaṃkhārāpeti raṇṇo Pajjotassa āsaṃkamāno. Atha kho āyasmā Ānando pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi. Atha kho āyasmato Ānandassa etad ahoṣi: Atippago kho tāva Rājagahaṃ piṇḍāya carituṃ; yannūnāhaṃ yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena Gopaka-Moggallāno brāhmaṇo ten' upasaṃkameyyaṃ ti. Atha kho āyasmā Ānando yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena Gopaka-Moggallāno brāhmaṇo ten' upasaṃkamaṃ. Addasā kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, disvā āyasmantaṃ Ānandaṃ etad avoca: Etu kho bhavaṃ Ānando, svāgataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyam akāsi yadidaṃ idh' āgamanāya. Nisidatu bhavaṃ Ānando, idaṃ āsanaṃ paññattaṃ ti. Nisīdi kho āyasmā Ānando paññatte āsane. Gopaka-



Moggallāno pi kho brāhmaṇo aññatarāṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Atthi kho, Ānanda, ekabhikkhu pi tehi dhammehi sabbena sabbāṃ sabbathā sabbāṃ samannāgato, yehi dhammehi samannāgato so bhavaṃ Gotamo ahosi arahāṃ sammāsambuddho ti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbāṃ sabbathā sabbāṃ samannāgato, yehi dhammehi samannāgato so Bhagavā ahosi arahāṃ sammāsambuddho. So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā asaṅjātassa maggassa saṅjānetā, anak-khātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggānugā ca pana etarahi sāvaka viharanti pacchā samannāgatā ti.

Ayañ ca hi idaṃ āyasmato Ānandassa Gopaka-Moggallānena brāhmaṇena saddhiṃ antarākathā vippakatā hoti. Atha Vassakāro brāhmaṇo Magadhamahāmatto Rājagahe kammante anusaññāyamāno yena Gopaka-Moggallānassa brāhmaṇassa kammanto yena āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodi sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmantaṃ Ānandaṃ etad avoca: Kāya nu 'ttha, Ānanda, etarahi kathāya sannisinna ti? Kā ca pana vo antarākathā vippakatā ti?

Idha mañ, brāhmaṇa, Gopaka-Moggallāno brāhmaṇo idam āha: Atthi nu kho, bho Ānanda, ekabhikkhu pi tehi dhammehi sabbena sabbāṃ sabbathā sabbāṃ samannāgato, yehi dhammehi samannāgato so bhavaṃ Gotamo ahosi arahāṃ sammāsambuddho ti? Evaṃ vutte ahañ, brāhmaṇa, Gopaka-Moggallānaṃ brāhmaṇaṃ etad avoca: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbāṃ sabbathā sabbāṃ samannāgato, yehi dhammehi samannāgato so Bhagavā ahosi arahāṃ sammāsambuddho. So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā



asañjātassa maggassa sañjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovidō. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā ti.—Ayañ kho no, brāhmaṇa, Gopaka-Moggallānena brāhmaṇena saddhiñ antarākathā vippakatā. Atha tvañ anuppatto ti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito: Ayañ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yañ tumhe etarahi paṭidhāveyyāthāti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito: Ayañ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yañ mayañ etarahi paṭidhāveyyāmāti.

Atthi pana kho, Ānanda, ekabhikkhu pi sañghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayañ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yañ tumhe etarahi paṭidhāveyyāthāti?

Na 'tthi kho, brāhmaṇa, ekabhikkhu pi sañghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayañ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yañ mayañ etarahi paṭidhāveyyāmāti.

Evañ appaṭisaraṇe ca pana, bho Ānanda, ko hetu sāmaggīyā ti?

Na kho mayañ, brāhmaṇa, appaṭisaraṇā; sappāṭisaraṇā mayañ, brāhmaṇa, dhammapaṭisaraṇā ti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito: Ayañ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yañ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito: Ayañ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yañ mayañ etarahi paṭidhāveyyāmāti vadesi. Atthi pana vo, bho Ānanda, ekabhikkhu pi sañghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayañ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yañ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi sañghena sammato sambahulehi therehi



bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti vadesi. Evaṃ appaṭisaraṇe ca pana, bho Ānanda, ko hetu sāmaggīyā ti?—Iti puṭṭho samāno: Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa, dhammapaṭisaraṇā ti vadesi. Imassa pana, bho Ānanda, bhāsitassa kathaṃ attho daṭṭhabbo ti?

Atthi kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhaṃ. Te mayaṃ tadahu-  
posathe yāvaticā ekaṃ gāmaṃkhettaṃ upanissāya viharāma, te sabbe ekajjhaṃ sannipātāma,<sup>1</sup> sannipatitvā yassa taṃ vattati, taṃ<sup>2</sup> ajjesāma. Tasmiṃ ce bhaññamāne hoti bhikkhussa āpatti hoti vitikkamo, taṃ mayaṃ yathādhammaṃ yathasatthaṃ kāremāti.<sup>3</sup> Na kira no bhavanto kārenti; dhammo no kāretiti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi yaṃ tumhe etarahi sakkarotha garukarotha mānetha pūjetha, sakkatvā garukatvā upanissāya viharathāti?

Atthi kho, brāhmaṇa, ekabhikkhu pi yaṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmāti.

Atthi nu kho, bho Ānanda, ekabhikkhu pi tena bhotā Gotamena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭidhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito: Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭidhāveyyāmāti vadesi. Atthi pana vo, bho Ānanda, ekabhikkhu pi saṃghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭi-

<sup>1</sup> S<sup>ky</sup> sannipātāma; Si sannipatitāma.

<sup>2</sup> So Si Bu;

S<sup>ky</sup> pavattitaṃ a.

<sup>3</sup> So Bu; S<sup>ky</sup> y. y. karomāti; Si y. yathā-

nusiṭṭhaṃ kāremāti. Na kira no, &c.



dhāveyyāthāti?—Iti puṭṭho samāno: Na 'tthi kho, brāhmaṇa, ekabhiikkhu pi saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito: Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayāṃ etarahi paṭidhāveyyāmati vadesi. Atthi nu kho, bho Ānanda, ekabhiikkhu pi yaṃ tunhe etarahi sakkarotha garukarotha mānetha pūjetha, sakkatvā garukatvā upanissāya viharathāti?—Iti puṭṭho samāno: Atthi kho, brāhmaṇa, ekabhiikkhu pi yaṃ mayāṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmati vadesi. Imassa pana, bho Ānanda, bhāsitaṃ kathaṃ attho daṭṭhabbo ti?

Atthi kho, brāhmaṇa, tena Bhagavatā janatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmiṃ no ime dhammā saṃvījanti, taṃ mayāṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāma. Katame dasa? Idha, brāhmaṇa, bhikkhu silavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu<sup>1</sup> vajjesu bhaya-dassāvī samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasanniṇṇayo; ye te dhammā ādikalyāṇā maj-jhimakalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ<sup>2</sup> kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā 'ssa dhammā bahussutā honti dhatā vacasā paricitā manasānupেকkhitā dīṭṭhiyā suppaṭividdhā. Santuṭṭho hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi. Catunnaṃ jhāṇānaṃ ābhicetasikānaṃ<sup>3</sup> dīṭṭhadhamma-sukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasira-lābhī, anekavihitaṃ iddhividhaṃ paccanubhoti. Eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropab-bataṃ asajjamāno gacchati seyyathāpi ākāse, paṭhaviyā pi ummujjanimmujjaṃ karoti seyyathāpi uḍake, uḍake pi abhijjamāno gacchati seyyathāpi paṭhaviyaṃ, ākāse pi

<sup>1</sup> So Si and Majjhima I., 529; S<sup>ky</sup> anumattesu.

Si sātthā sabyañjana.

<sup>2</sup> So S<sup>ky</sup>;

<sup>3</sup> So Si and Vol. I., 529; S<sup>ky</sup> ābhico.



pallaṅkena caṅkamati seyyathāpi pakkhī sakupo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāpinā parimasati parimajjati, yāva brahmalokā pi kāyena vasaṃ vatteti; dibbāya sotadhātuyā visuddhāya atikkantamānusi-kāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca; parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti,—sarāgaṃ vā cittaṃ: Sarāgaṃ cittaṃ ti pajānāti, vītārāgaṃ vā cittaṃ: Vītārāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ: Sadosaṃ cittaṃ ti pajānāti, vītadosaṃ vā cittaṃ: Vītadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ: Samohaṃ cittaṃ ti pajānāti, vītamohaṃ vā cittaṃ: Vītamohaṃ cittaṃ ti pajānāti, saṅkhittaṃ vā cittaṃ: Saṅkhittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ: Vikkhittaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ: Mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: Amahaggataṃ cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ: Sa-uttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ: Anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ: Samāhitaṃ cittaṃ ti pajānāti, asaṃhitaṃ vā cittaṃ: Asaṃhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ: Vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: Avimuttaṃ cittaṃ ti pajānāti. Anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ: Ekam pi jātiṃ dve pi jātiyo . . . <sup>1</sup>anekavihitaṃ pubbenivāsaṃ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇṭe suvaṇṇe dubbaṇṇe sugate duggate<sup>2</sup> yathākammūpage satte pajānāti. Āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ime kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmiṃ no ime dhammā saṃvijjanti, taṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmāti. .

<sup>1</sup> Etc. as at Vol. II. p. 20.

<sup>2</sup> Si inserts pa.



Evam vutte Vassakāro brāhmaṇo Magadhamahāmatto Upanandam senāpatim āmantesi: Tam kim maññasi? Evam, senāpati, yad' ime bhonto sakkātabbam sakkaronti, garukātabbam garukaronti, mānetabbam mānenti, pūjetabbam pūjenti,<sup>1</sup> taggh' ime bhonto sakkātabbam sakkaronti garukātabbam garukaronti mānetabbam mānenti pūjetabbam pūjenti. Imañ ca hi te bhonto na sakkareyyum na garukareyyum, na māneyyum na pūjeyyum, atha kiñcarahi te bhonto sakkareyyum garukareyyum māneyyum pūjeyyum sakkatvā garukatvā upanissāya vihareyyun ti.

Atha kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmantañ Ānandañ etad avoca: Kahañ pana bhavañ Ānando etarahi viharatīti?

Veļuvane kho ahañ, brāhmaṇa, etarahi viharāmīti.

Kacci, bho Ānanda, Veļuvanañ ramañiyañ c' eva appasaddañ ca appanigghosañ ca vijanavātañ manus-sarāhaseyyakañ paṭisallānasāruppañ ti?

Taggha, brāhmaṇa, Veļuvanañ ramañiyañ c' eva appasaddañ ca appanigghosañ ca vijanavātañ manussa-rāhaseyyakañ paṭisallānasāruppañ, yathā tañ tumhādisēhi rakkhehi gopakehīhi.

Taggha, bho Ānanda, Veļuvanañ ramañiyañ c' eva appasaddañ ca appanigghosañ ca vijanavātañ manus-sarāhaseyyakañ paṭisallānasāruppañ yathā tañ bhavantehi jhāyibhi jhānasīlīhi. Jhāyino c' eva bhavanto jhānasīlino ca. Ekamidāhañ, bho Ānanda, samayañ so bhavañ Gotamo Vesāliyañ viharati Mahāvane Kūṭāgārasālāyañ. Atha kho ahañ, bho Ānanda, yena Mahāvanañ Kūṭāgārasālā yena so bhavañ Gotamo ten' upasaṅkamim. Tatra ca so bhavañ Gotamo anekapariyāyena jhānakathañ kathesi. Jhāyī c' eva so bhavañ Gotamo ahoṣi jhānasīlī ca; sabbañ ca pana so bhavañ Gotamo jhānañ vañṇesīti.

Na kho, brāhmaṇa, so Bhagavā sabbañ jhānañ vañṇesi, nāpi so Bhagavā sabbañ jhānañ na vañṇesi. Kathaṃrūpañ

<sup>1</sup> So Si; S<sup>xy</sup> pūjenti.



ca, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi? Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so kāmarāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So byāpādaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thīnamiddhapariyuṭṭhitena cetasā viharati thīnamiddhaparetena, uppannassa ca thīnamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So thīnamiddhaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti. So uddhaccakukkucāṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. So vicikicchāṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi. Kathaṃ rūpaṃ ca, brāhmaṇa, so Bhagavā jhānaṃ vaṇṇesi? Idha, brāhmaṇa, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādhanaṃ cetaso ekodibhāvāṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ,<sup>1</sup> tatiyajjhānaṃ, catutthajjhānaṃ upasampajja viharati. Eva rūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ vaṇṇesi.

Gārayhaṃ kira, bho Ānanda, bhavaṃ Gotamo jhānaṃ garaḥi, pāsāmsaṃ<sup>2</sup> pāsāmsi. Handa ca dāni mayaṃ, bho Ānanda, gacchāma. Bahukiccā mayaṃ bahukaraṇiyyā ti.

Yassa dāni tvaṃ, brāhmaṇa, kālaṃ maññasīti.

<sup>1</sup> So Si; S<sup>ky</sup> recite this passage in full.

<sup>2</sup> So Si; S<sup>ky</sup> pāsāmsaṃ pāsāmsi.



Atha kho Vassakāro brāhmaṇo Magadhamahāmatto āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā utṭhāy' āsanā pakkāmi. Atha kho Gopaka-Moggallāno brāhmaṇo acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte āyasmantaṃ Ānandaṃ etad avoca : Yan no mayāṃ bhavantaṃ Ānandaṃ apucchimha,<sup>1</sup> tan no bhavaṃ Ānando na byākāsīti.

Api nu<sup>2</sup> te, brāhmaṇa, avocumha : Na 'tthi kho, brāhmaṇa, ekabhikkhu pi tehi dhammehi sabbena sabbāṃ sabbathā sabbāṃ samannāgato yehi dhammehi samannāgato so Bhagavā ahosi arahāṃ sammāsambuddho? So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā asaṇjātassa maggassa saṇjānetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā ti.

GOPAKAMOGGALLĀNASUTTAM ATṬHAMAM.

## 109.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Pubbārāme Migāramātu pāsāde. Tena kho pana samayena Bhagavā tadahu 'posathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṃghaparivuto abbhokāse nisinno hoti. Atha kho aññataro bhikkhu utṭhāy' āsanā ekaṃsaṃ cīvaraṃ katvā yena Bhagavā ten' añjalim paṇāmetvā Bhagavantaṃ etad avoca : Puccheyyāhaṃ, bhante, Bhagavantaṃ kiñcid eva desuṃ, sace me Bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyāti.

Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha yad ākaṅkhasīti.

Atha kho so bhikkhu sake āsane nisīditvā Bhagavantaṃ etad avoca : Ime nu kho, bhante, pañc' upādānakkhandhā,

<sup>1</sup> Si ap—hā, as usual.

<sup>2</sup> So S<sup>13</sup>; Si nanu.



seyyathīdam—rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṁkhārūpādānakkhandho viññāṇūpādānakkhandho ti?

Ime kho, bhikkhu, pañc' upādānakkhandhā, seyyathīdam—rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṁkhārūpādānakkhandho viññāṇūpādānakkhandho ti.

Sādhū bhante ti kho so bhikkhu Bhagavato bhāsitaṁ abhinanditvā anumoditvā Bhagavantam uttariṁ pañhaṁ apucchi: Ime pana, bhante, pañc' upādānakkhandhā kiṁmūlakā ti?

Ime kho, bhikkhu, pañc' upādānakkhandhā chandamūlakā ti.

Taṁ yeva nu kho, bhante, upādānaṁ te pañc' upādānakkhandhā? Udāhu aññatra pañc' upādānakkhandhehi upādānaṁ ti?

Na kho, bhikkhu, taṁ yeva upādānaṁ te pañc' upādānakkhandhā, na pi aññatra pañc' upādānakkhandhehi upādānaṁ. Yo kho, bhikkhu, pañc' upādānakkhandhesu chandarāgo, taṁ tattha upādānaṁ ti?

Siyā pana, bhante, pañc' upādānakkhandhesu<sup>1</sup> chandarāgavemattatā ti?

Siyā bhikkhūti Bhagavā avoca: Idha, bhikkhu, ekacassa evaṁ hoti: evaṁrūpo siyaṁ<sup>2</sup> anāgatamaddhānaṁ, evaṁvedano siyaṁ anāgatamaddhānaṁ, evaṁsañño siyaṁ anāgatamaddhānaṁ, evaṁsaṁkhāro siyaṁ anāgatamaddhānaṁ, evaṁviññāṇo siyaṁ anāgatamaddhānaṁ ti. Evaṁ kho, bhikkhu, pañc' upādānakkhandhesu chandarāgavemattatā ti.

Kittāvatā pana, bhante, khandhānaṁ khandhādhivacaṇaṁ hotīti?

Yaṁ kiñci, bhikkhu, rūpaṁ atītānāgatapaccuppannaṁ ajjhataṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ rūpakkhandho.

<sup>1</sup> S<sup>ky</sup> pañcas' up<sup>o</sup>; Si sā pañc' up<sup>o</sup>. <sup>2</sup> So Si; S<sup>ky</sup> evarūpe siyā.



Yā kāci vedanā<sup>1</sup> atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇīta vā yā dūre santike vā, ayaṃ vedanākkhandho. Yā kāci saññā atītānāgatapaccuppannā . . . santike vā, ayaṃ saññākkhandho. Ye keci saṃkhārā . . . santike vā, ayaṃ saṃkhārakkhandho. Yaṃ kiñci viññāṇaṃ . . . santike vā, ayaṃ viññāṇakkhandho. Ettavatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hotīti.

Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya? Ko hetu ko paccayo vedanākkhandhassa paññāpanāya? Ko hetu ko paccayo saññākkhandhassa paññāpanāya? Ko hetu ko paccayo saṃkhārakkhandhassa paññāpanāya? Ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyāti?

Cattāro kho, bhikkhu, mahābhutā hetu, cattāro mahābhutā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu phasso paccayo saṃkhārakkhandhassa paññāpanāya. Nāmarūpaṃ kho, bhikkhu, hetu nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyāti.

Kathaṃ pana, bhante, sakkāyadiṭṭhi hotīti?

Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,—rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ; saṃkhāre attato samanupassati, saṃkhāvantaṃ vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ,

<sup>1</sup> Si Yā kāci vedanā. Yā kāci saññā. Ye keci saṃkhārā. Yaṃ kiñci viññāṇaṃ atīti.



attani vā viññāṇaṇi, viññāṇasmiṇi vā attānaṇi. Evaṇ kho, bhikkhu, sakkāyaditṭhi hotīti.

Kathaṇ pana, bhante, sakkāyaditṭhi na hotīti?

Idha, bhikkhu, sutavā ariyasāvako ariyānaṇi dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṇi dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,—na rūpaṇi attato samanupassati, na rūpavantaṇi vā attānaṇi, nāttani vā rūpaṇi, na rūpasmiṇi vā attānaṇi; na vedanaṇi attato samanupassati, na vedanāvantaṇi . . . na vedanāya vā attānaṇi; na saññāṇi . . . na saññāya vā attānaṇi; na saṅkhāre . . . na saṅkhāresu vā attānaṇi; na viññāṇaṇi . . . na viññāṇasmiṇi vā attānaṇi. Evaṇ kho, bhikkhu, sakkāyaditṭhi na hotīti.

Ko nu kho, bhante, rūpe assādo ko ādīnavo kiṃ nissaraṇaṇi? Ko vedanāya assādo ko ādīnavo kiṃ nissaraṇaṇi? Ko saññāya assādo ko ādīnavo kiṃ nissaraṇaṇi? Ko saṅkhāresu assādo ko ādīnavo kiṃ nissaraṇaṇi? Ko viññāṇe assādo ko ādīnavo kiṃ nissaraṇaṇi ti?

Yaṇi kho, bhikkhu, rūpaṇi paṭicca uppajjati sukhaṇi somanassaṇi, ayaṇi rūpe assādo. Yaṇi rūpaṇi aniccaṇi dukkhaṇi vipariṇāmadhammaṇi, ayaṇi rūpe ādīnavo. Yo rūpe chandarāgavinayo chandarāgapahānaṇi, idaṇi rūpe nissaraṇaṇi. Yaṇi kho,<sup>1</sup> bhikkhu, vedanaṇi paṭicca—pe<sup>2</sup>—saññāṇi paṭicca—pe<sup>2</sup>—saṅkhāre paṭicca—pe<sup>2</sup>—viññāṇaṇi paṭicca uppajjati sukhaṇi somanassaṇi, ayaṇi viññāṇe assādo. Yaṇi viññāṇaṇi aniccaṇi dukkhaṇi vipariṇāmadhammaṇi, ayaṇi viññāṇe ādīnavo. Yo viññāṇe chandarāgavinayo chandarāgapahānaṇi, idaṇi viññāṇe nissaraṇaṇi ti.

Kathaṇ pana, bhante, jānato kathaṇ passato imasmiṇi ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṇkāramamaṇkāramānānusayā<sup>3</sup> na hontīti?

Yaṇi kiñci, bhikkhu, rūpaṇi atītānāgatapaccuppannaṇi ajjhattaṇi vā bahiddhā vā oḷārikaṇi vā sukhamaṇi vā hīnaṇi

<sup>1</sup> So S<sup>ky</sup>; Si ca.

<sup>2</sup> Si omits pe and recites in full.

<sup>3</sup> So Si; S<sup>ky</sup> ahiṇkāramamaṇkāramānānusayaṇi hontīti.



vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ: N' etaṃ mama, n' eso 'ham asmi, na me so attā ti,—evaṃ etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci saññā—pe—ye keci saṃkhārā—pe—yaṃ kiñci viññānaṃ atītānāgata-paccuppannaṃ . . . sabbaṃ viññānaṃ; N' etaṃ . . . attā ti,—evaṃ etaṃ yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāra-mamaṃkāra-mānānusayā na hontīti.

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi: Iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññānaṃ anattā, anattakatāni kammāni kam attānaṃ<sup>1</sup> phusissantīti?

Atha kho Bhagavā tassa bhikkhuno cetasā ceto parivitakkaṃ aññāya bhikkhū āmantesi:—Thānaṃ kho paṇ' etaṃ, bhikkhave, vijjati yaṃ idh' ekacco moghapuriso avidvā<sup>2</sup> avijjāgato taṇhādhipateyyena cetasā Satthu sāsanaṃ atidhāvitabbaṃ maññeyya: Iti kira, bho, rūpaṃ anattā vedanā anattā saññā anattā saṃkhārā anattā viññānaṃ anattā anattakatāni kammāni kam attānaṃ phusissantīti? Paṭicca<sup>3</sup> vinītā kho me tumhe, bhikkhave, tatra tatra tesu tesu dhammesu. Taṃ kim maññatha, bhikkhave? Rūpaṃ niccaṃ vā aniccaṃ vā ti?

Aniccaṃ, bhante.

Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti?

Dukkhaṃ, bhante.

Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama, eso 'ham asmi, eso me attā ti?

No h' etaṃ, bhante.

Taṃ kim maññatha, bhikkhave? Vedanā—pe—saññā—pe—saṃkhārā—pe—viññānaṃ niccaṃ vā aniccaṃ vā ti?

Aniccaṃ, bhante.

<sup>1</sup> So S<sup>v</sup> Bu; Si kammattānaṃ.

corrected to avidvā; Si aviddhā.

<sup>2</sup> So S<sup>k</sup>; S<sup>v</sup> avitvā

<sup>3</sup> So S<sup>v</sup>; Si paṭipucchā, with note that the Sinhalese reading is paṭicca.



Yam panāniccam, dukkham vā tam sukham vā ti?

Dukkham, bhante.

Yam panāniccam dukkham vipariṇāmadhammam kalam  
nu tam samanupassitum : Etam mama, eso 'ham asmi, eso  
me attā ti?

No h' etam, bhante.

Tasmātiha, bhikkhave, yam kiñci rūpam atītānāgatapac-  
cuppamam ajjhataṃ vā . . . sabbam rūpam : N' etam  
. . . attā ti,—evam etam yathābhūtam sammappaññāya  
daṭṭhabbam. Yā kāci vedanā, yā kāci saññā, ye keci  
saṃkhāra, yam kiñci viññānam atītānāgatapaccuppannam  
. . . sabbam viññānam : N' etam . . . attā ti,—evam etam  
yathābhūtam sammappaññāya daṭṭhabbam. Evaṃ passam,  
bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, veda-  
nāya nibbindati, saññāya nibbindati, saṃkhāresu nibbindati,  
viññānasmiṃ nibbindati ; nibbindam virajjati, virāgā vimuc-  
cati ; vimuttasmiṃ vimuttam iti ñānam hoti : Khīṇa jāti,  
vusitam brahmacariyam, kataṃ karaṇiyam, nāparam itthat-  
tāyāti pajānāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato  
bhāsitaṃ abhinandun ti.<sup>1</sup>

Imasmiṃ kho pana veyyakarāpasmiṃ bhaññamāne  
saṭṭhimattānam bhikkhūnam anupādāya āsavehi cittāni  
vimuccimāsīti.

MAHĀPUNṆAMASUTTAM<sup>2</sup> NAVAMAM.

## 110.

Evam me sutam. Ekaṃ samayam Bhagavā Sāvatti-  
yam viharati Pubbārāme Migāramātu pāsāde. Tena kho  
pana samayena Bhagavā tadahu 'posathe pannarase punṇāya

<sup>1</sup> So Si ; S<sup>ky</sup> abhinandun.

<sup>2</sup> So Si Bu ; S<sup>ky</sup> Mahāpunṇamāyas°.



puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinnō hoti. Atha kho Bhagavā tuṇhībhūtaṇi tuṇhībhutaṇi<sup>1</sup> bhikkhusaṅghaṇi anuviloketvā<sup>2</sup> bhikkhū āmantesi :—

Jāneyya nu kho, bhikkhave, asappuriso asappurisaṇi :  
Asappuriso ayaṇi bhavan ti?

No h' etaṇi, bhante.

Sādhū, bhikkhave ; aṭṭhānam etaṇi, bhikkhave, anavakāso yaṇi asappuriso asappurisaṇi jāneyya : Asappuriso ayaṇi bhavan ti. Jāneyya pana, bhikkhave, asappuriso sappurisaṇi : Sappuriso ayaṇi bhavan ti?

No h' etaṇi, bhante.

Sādhū, bhikkhave ; etaṇi pi kho, bhikkhave, aṭṭhānaṇi anavakāso yaṇi asappuriso sappurisaṇi jāneyya : Sappuriso ayaṇi bhavan ti. Asappuriso, bhikkhave, asaddhammasamannāgato hoti, asappurisabhaddhā hoti, asappurisacintī hoti, asappurisamantī hoti, asappurisavāco hoti, asappurisa-kammanto hoti, asappurisadiṭṭhī hoti, asappurisaḍānaṇi deti. Kathaṇ ca, bhikkhave, asappuriso asaddhammasamannāgato hoti? Idha, bhikkhave, asappuriso asaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassatī hoti, duppaṇṇo hoti ;—evaṇi kho, bhikkhave, asappuriso asaddhammasamannāgato hoti. Kathaṇ ca, bhikkhave, asappuriso asappurisabhaddhā hoti? Idha, bhikkhave, asappurissa ye te samaṇabrāhmaṇā asaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaṇṇā, tyāssa mittā honti te sahāyā ;—evaṇi kho, bhikkhave, asappuriso asappurisabhaddhā hoti. Kathaṇ ca, bhikkhave, asappuriso asappurisacintī hoti? Idha, bhikkhave, asappuriso attabyābādhāya pi ceteti, parabyābādhāya pi ceteti, ubhabyābādhāya pi ceteti ;—evaṇi kho, bhikkhave, asappuriso asappurisacintī hoti. Kathaṇ ca, bhikkhave, asappuriso asappurisamantī hoti? Idha, bhikkhave, asappuriso attabyābādhāya pi manteti, parabyābādhāya pi manteti, ubhaya-

<sup>1</sup> Unlike S<sup>ky</sup> and Bu, Si does not repeat this word.

<sup>2</sup> So Si Bu; S<sup>ky</sup> a—itvā.



byābādhāya pi manteti;—evaṃ kho, bhikkhave, asappuriso asappurisa-mantī hoti. Kathaṃ ca, bhikkhave, asappuriso asappurisa-vāco hoti? Idha, bhikkhave, asappuriso musā-vādo<sup>1</sup> hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphap-palāpi hoti;—evaṃ kho, bhikkhave, asappuriso asappurisa-vāco hoti. Kathaṃ ca, bhikkhave, asappuriso asappurisa-kam-manto hoti? Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti;—evaṃ kho, bhikkhave, asappuriso asappurisa-kammanto hoti. Kathaṃ ca, bhikkhave, asappuriso asappurisa-diṭṭhī hoti? Idha, bhikkhave, asappuriso evaṃdiṭṭhī<sup>2</sup> hoti: Na 'tthi dinnam, na 'tthi yiṭṭham, na 'tthi hutam, na 'tthi sukaṭadukkaṭānam kammānam phalam vipāko, na 'tthi ayaṃ loko, na 'tthi paro loko, na 'tthi mātā, na 'tthi pitā, na 'tthi sattā opapātikā, na 'tthi loke samapabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedentīti;—evaṃ kho, bhikkhave, asappuriso asappurisa-diṭṭhī hoti. Kathaṃ ca, bhikkhave, asappuriso asappurisa-dānam deti? Idha, bhikkhave, asappuriso asakkaccadānam<sup>3</sup> deti, asahatthā dānam deti, acittikatvā<sup>4</sup> dānam deti, apavid-dham dānam deti, anāgamanadiṭṭhiko dānam deti;—evaṃ kho, bhikkhave, asappuriso asappurisa-dānam deti. Sa kho so, bhikkhave, asappuriso evaṃ asaddhammasamannāgato, evaṃ asappurisa-bhatti, evaṃ asappurisa-cintī, evaṃ asappurisa-mantī, evaṃ asappurisa-vāco, evaṃ asappurisa-kammanto, evaṃ asappurisa-diṭṭhī, evaṃ asappurisa-dānam datvā kāy-assa bhedaṃ param maraṇā yā asappurisa-nam gati, tattha uppajjati. Kā ca, bhikkhave, asappurisa-nam gati?—Nirayo vā tiracchānayoni vā.

Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ: Sappuriso ayaṃ bhavan ti?

<sup>1</sup> Si musāvādi.

evaṃdiṭṭhiko.

<sup>2</sup> So S<sup>vy</sup> here; S<sup>vy</sup> infra and Si always

<sup>3</sup> So Bu; S<sup>vy</sup> Si asakkaccaṃ dānam

<sup>4</sup> So Bu; S<sup>vy</sup> acintikatvā; Si acittim katvā.

<sup>5</sup> So S<sup>vy</sup> and

Bu; Si apaviṭṭham.



Evam bhante.

Sādhū bhikkhave; tñānam etaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya : Sappuriso ayaṃ bhavaṃ ti. Jāneyya paṇa, bhikkhave, sappuriso asappurisaṃ : Asappuriso ayaṃ bhavaṃ ti?

Evam bhante.

Sādhū, bhikkhave, etaṃ pi kho, bhikkhave, tñānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya : Asappuriso ayaṃ bhavaṃ ti. Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhaddhī hoti, sappurisaṃcintī hoti, sappurisaṃmantī hoti, sappurisaṃvāco hoti, sappurisaṃkammanto hoti, sappurisaṃdittī hoti, sappurisaṃdānaṃ deti. Kathaṃ ca, bhikkhave, sappuriso saddhammasamannāgato hoti? Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṇṇo hoti, upaṭṭhitasatī hoti, paṇṇavā hoti;—evam kho, bhikkhave, sappuriso saddhammasamannāgato hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisabhaddhī hoti? Idha, bhikkhave, sappurisaṃssa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhaviṇṇā upaṭṭhitasatino paṇṇavanto, tyāssa mittā honti te saḥāyā honti;—evam kho, bhikkhave, sappuriso sappurisabhaddhī hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisaṃcintī hoti? Idhā, bhikkhave, sappuriso n' ev' attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti; evam kho, bhikkhave, sappuriso sappurisaṃcintī hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisaṃmantī hoti? Idha, bhikkhave, sappuriso n' ev' attabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti;—evam kho, bhikkhave, sappuriso sappurisaṃmantī hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisaṃvāco hoti? Idha, bhikkhave, sappuriso musāvāda paṭivirato hoti, piṣuṇāvācāya paṭivirato hoti, pharusāvācāya paṭivirato hoti, saṃphappalāpā paṭivirato hoti;—evam kho, bhikkhave, sappuriso sappurisaṃvāco hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisaṃkammanto hoti? Idha, bhikkhave, sappuriso paṇātipātā paṭivirato hoti, adinnādānā



paṭivirato hoti, kāmesu micchācārā paṭivirato hoti;—evaṃ kho, bhikkhave, sappuriso sappurisakammanto hoti. Kathaṃ ca, bhikkhave, sappuriso sappurisadiṭṭhī hoti? Idha, bhikkhave, sappuriso evaṃdiṭṭhī hoti: Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imā ca lokam paraṃ ca lokam sayam abhiññā sacchikātvā pavedenti;—evaṃ kho, bhikkhave, sappuriso sappurisadiṭṭhī hoti. Kathaṃ ca, bhikkhave, sappuriso<sup>1</sup> sappurisadānam deti? Idha, bhikkhave, sappuriso sakkaccadānam deti, cittikatvā<sup>2</sup> dānam deti, parisuddham dānam deti, āgamanadiṭṭhiko dānam deti;—evaṃ kho, bhikkhave, sappuriso sappurisadānam deti. Sa kho so, bhikkhave, sappuriso evaṃ saddhammasaṇṇāgato evaṃ sappurisabhaddi evaṃ sappurisacintī evaṃ sappurisamantī evaṃ sappurisavāco evaṃ sappurisakammanto evaṃ sappurisadiṭṭhī evaṃ sappurisadānam datvā kāyassa bhedā param maraṇā yā sappurisānam gati, tattha uppajjati. Kā ca, bhikkhave, sappurisānam gati?—Devamahattatā<sup>3</sup> vā manussamahattatā vā ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### CŪḲAPUNÑAMASUTTAM<sup>4</sup> DASAMAM

#### DEVADAHAVAGGO PAṬHAMO.

<sup>1</sup> S<sup>ky</sup> here insert pe, omitting the following down to "Sa kho so, bhikkhave, sappuriso," inclusive.

<sup>2</sup> Si cittiṃ katvā.

<sup>3</sup> So Si Bu; S<sup>k</sup> devavambhattatā vā manussambhattatā vā; S<sup>v</sup> devattatā vā manussattatā vā.

<sup>4</sup> So Si Bu;

S<sup>ky</sup>—puṇṇamāsas°.



## 111.

Evam me sutam. Ekañ samayañ Bhagavā Sāvatthiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Paṇḍito, bhikkhave, Sāriputto; mahāpañño, bhikkhave,\* Sāriputto; puthupañño, bhikkhave, Sāriputto; hāsupañño,<sup>1</sup> bhikkhave, Sāriputto; javanapañño, bhikkhave, Sāriputto; tiṅghapañño, bhikkhave, Sāriputto; nibbedhikapañño, bhikkhave, Sāriputto. Sāriputto, bhikkhave, aḍḍhamāsāñ anupadadhammavipassanāñ vipassi. Tatr' idañ, bhikkhave, Sāriputtassa anupadadhammavipassanāya hoti. Idha, bhikkhave, Sāriputto vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkāñ savicārāñ vivekajāñ pītisukhāñ paṭhamajjhānāñ upasampajja viharati. Ye ca paṭhamajjhāne dhammā vitakko ca vicāro ca pīti ca sukhañ ca citte kaggatā ca phasso vedanā saññā cetanā cittañ chando adhimokkho viriyāñ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatharāñ gacchanti. So evañ pajānāti: Evañ kira me dhammā ahutvā sambhonti, hutvā pativedentīti.<sup>2</sup> So tesu dhammesu anupāyo anapāyo<sup>3</sup> anissito apaṭibaddho vippamutto visahyutto vimariyādikatena cetasā viharati; So: Atthi uttariñ nissaraṇaṇ ti pajānāti. Tabbahulikārā atthi t' ev'<sup>4</sup> assa hoti.

Puna ca parañ, bhikkhave, Sāriputto vitakkavicārānañ vūpasamā ajjhattañ sampasādanāñ cetaso ekodibhāvañ

\* S<sup>a</sup> has a lacuna from this point to ye on page 7, line 23.

<sup>1</sup> So Bu S<sup>tr</sup>; Si hāsupañño. <sup>2</sup> Si Bu pativentīti; so sometimes S<sup>tr</sup>, which generally read pativedentīti. <sup>3</sup> So Si Bu and (here) S<sup>r</sup>; S<sup>a</sup> and (infra) S<sup>r</sup> anupāyo. <sup>4</sup> So S<sup>r</sup>; Bu tovassa (?); Si tvev' assa, as S<sup>a</sup> once infra.



avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. Ye ca dutiyajjhāne dhammā ajjhata-sampasādo ca pīti ca sukhaṃ ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthanti gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti, hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visarīyutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: Upekhako satimā sukhavihārī ti, tatiyajjhānaṃ upasampajja viharati. Ye ca tatiyajjhāne dhammā upekhā ca sukhaṃ ca sati ca sampajānā ca citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthanti gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visarīyutto vimariyādikatena cetasā viharati. So: Atthi uttariṃ nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekhāsatipārisuddhaṃ catutthajjhānaṃ upasampajja viharati. Ye ca catutthajjhāne dhammā upekhā adukkhamasukhā vedanā passi vedanā cetaso anābhogo sati pārisuddhi citte kaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyaṃ sati upekhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti,



viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaiṇutto vimariyādikatena cetasā viharati. So: Atthi uttarim nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t'ev' assa hoti.

<sup>1</sup> Puna ca paraṃ, bhikkhave, Sāriputto sabbaso rūpa-saññānaṃ samatikkamā paṭighasaññānaṃ atthagamaṃ nānattasaññānaṃ amanasikārā: Ananto ākāso ti ākāsaññācāyatanam upasampajja viharati. Ye ca ākāsaññācāyatane dhammā ākāsaññācāyatanaññā ca citte kaggatā ca phasso ca vedanā saññā cetanā cittaṃ chando adhimokkho viriyam sati upekhā manasikāro, tyāssa dhammā anupadavavattitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti, hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaiṇutto vimariyādikatena cetasā viharati. So: Atthi uttarim nissaraṇaṃ ti pajānāti.<sup>2</sup> Tabbahulikārā atthi t' ev' assa hoti.

Puna ca paraṃ, bhikkhave, Sāriputto sabbaso ākāsaññācāyatanam samatikkamā: Anantaṃ viññāṇaṃ ti viññāṇaññācāyatanam upasampajja viharati. Ye ca viññāṇaññācāyatane dhammā viññāṇaññācāyatanaññā ca citte kaggatā phasso vedanā saññā cetanā cittaṃ chando adhimokkho viriyam sati upekhā manasikāro, tyāssa dhammā anupadavavattitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti: Evaṃ kira 'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaiṇutto vimariyādikatena cetasā viharati. So: Atthi uttarim nissaraṇaṃ ti pajānāti. Tabbahulikārā atthi t' ev' assa hoti.

<sup>1</sup> S<sup>vy</sup> repeat this paragraph.

<sup>2</sup> S<sup>vy</sup> omit from evaṃ kira to here.



Puna ca parahi, bhikkhave, Sāriputto sabbaso viññāṇaṇ-  
cāyatanaṇ samatikkamā : Na 'tthi kiñcīti ākiñcaññāyatanaṇ  
upasampajja viharati. Ye ca ākiñcaññāyatane dhammā  
ākiñcaññāyatanasaññā ca citte kaggatā ca phasso vedanā  
saññā cetanā cittaṇ chando adhimokkho viriyaṇ sati upekhā  
manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa  
dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbat-  
thaṇ gacchanti. So evaṇ pajānāti : Evaṇ kira 'me dhammā  
ahutvā sambhonti hutvā pativedentīti. So tesu dhammesu  
anupāyo anapāyo anissito appaṭibaddho vippamutto visaṇ-  
yutto vimariyādikatena cetasā viharati. So : Atthi uttariṇ  
nissaraṇaṇ ti pajānāti. Tabbahulikārā atthi t' ev' assa  
hoti.

Puna ca parahi, bhikkhave, Sāriputto sabbaso ākiñ-  
caññāyatanaṇ samatikkamā nevasaññānāsaññāyatanaṇ  
upasampajja viharati. So tāya samāpattiya sato vuṭṭhahati.  
So tāya samāpattiya sato vuṭṭhahitvā ye dhammā atītā  
niruddhā vipariṇatā te dhamme samanupassati : Evaṇ kira  
'me dhammā ahutvā sambhonti hutvā pativedentīti. So tesu  
dhammesu anupāyo anapāyo anissito appaṭibaddho vippa-  
mutto visaṇyutto vimariyādikatena cetasā viharati. So :  
Atthi uttariṇ nissaraṇaṇ ti pajānāti. Tabbahulikārā atthi  
t' ev' assa hoti.

Puna ca parahi, bhikkhave, Sāriputto sabbaso nevasañ-  
ñānāsaññāyatanaṇ samatikkamā saññāvedayitanirodhaṇ  
upasampajja viharati. Paññāya c' assa disvā āsavā parik-  
khiṇā honti. So tāya samāpattiya sato vuṭṭhahati. So tāya  
samāpattiya sato vuṭṭhahitvā ye te dhammā atītā niruddhā  
vipariṇatā te dhamme samanupassati : Evaṇ kira 'me  
dhammā ahutvā sambhonti hutvā pativedentīti. So tesu  
dhammesu anupāyo anapāyo anissito appaṭibaddho vippa-  
mutto visaṇyutto vimariyādikatena cetasā viharati. So :  
Na 'tthi uttariṇ nissaraṇaṇ ti pajānāti. Tabbahulikārā na  
'tthi t' ev' assa hoti.

Yari kho taṇ, bhikkhave, sammā vadamāno vadeyya :  
Vasippatto pāramippatto ariyasmiṇ silasmiṇ, vasippatto



pāramippatto ariyasmiñ samādhismiñ, vasippatto pāramippatto ariyāya saññāya, vasippatto pāramippatto ariyāya vimuttiyā ti,—Sāriputtam eva tañ sammā vadamāno vadeyya: Vasippatto pāramippatto ariyasmiñ sīlasmñ, vasippatto pāramippatto ariyasmiñ samādhismiñ, vasippatto pāramippatto ariyā paññāya, vasippatto pāramippatto ariyāya vimuttiyā ti.

Yañ kho tañ, bhikkhave, sammā vadamāno vadeyya: Bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo ti,—Sāriputtam eva tañ sammā vadamāno vadeyya: Bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo ti.

Sāriputto, bhikkhave, Tathāgatena anuttarañ dhammacakkañ pavattitañ sammad eva anuppavatteti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitañ abhinandun ti.

#### ANUPADASUTTAÑ PAṬHAMAN.

## 112.

Evam me suttañ. Ekañ samayañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Idha, bhikkhave, bhikkhu aññañ byākaroti: Khīṇā jāti vusitañ brahmacariyañ katañ karaṇiyañ nāparañ itthattāyāti pajānāmīti. Tassa, bhikkhave, bhikkhuno bhāsitañ n' eva abhinanditabbañ nappaṭikkositabbañ; anabhinanditvā appaṭikkositvā pañho pucchitabbo: Cattāro 'me, āvuso, vohārā tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena sammad akkhātā. Katame cattāro. Dīṭṭhe dīṭṭhavādītā, sute sutavādītā, mute<sup>1</sup> mutavādītā, viññāte

<sup>1</sup> Si mutto, and (infra) mutte.



viññātavādītā. Ime kho, āvuso, cattāro vohārā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu catusu vohāresu anupādāya āsavehi cittaṃ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamīyojanassa sammadaññāvimuttassa ayaṃ anudhammo hoti veyyākaraṇāya : Diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visarīyutto vimariyādikatena cetasā viharāmi; sute kho ahaṃ avuso—pe—mute kho ahaṃ āvuso—pe—viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visarīyutto vimariyādikatena cetasā viharāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imesu catusu vohāresu anupādāya āsavehi cittaṃ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbāṃ anumoditabbāṃ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo : Pañca kho ime, āvuso, upādānakkhandhā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Katame pañca? Seyyathīdhaṃ : rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṃkhārūpādānakkhandho viññāṇūpādānakkhandho; ime kho, āvuso, pañc' upādānakkhandā tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu pañcasu 'pādānakkhandhesu anupādāya āsavehi cittaṃ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamīyojanassa sammadaññāvimuttassa ayaṃ anudhammo hoti veyyākaraṇāya : —Rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgaṃ anassāsikaṃ<sup>1</sup> veditvā ye rūpe upāyupādānā<sup>2</sup>

<sup>1</sup> So Bu ("virāgaṃ ti vigacchanasabhāvaṃ; anassāsikaṃ ti assāsavirahitaṃ"); S<sup>ky</sup> virāgukaṃ (S<sup>k</sup> infra virāgupaṃkaṃ) anassāsikaṃ; Si virāgaṃ anassāsikaṃ ti. <sup>2</sup> So S<sup>ky</sup> Bu; Si upādāyupādānā.



cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi ; vedanam kho aham āvuso—pe—saññam kho aham, āvuso—pe—saṅkhāre kho aham, āvuso—pe—viññānam kho aham, āvuso, abalam virāgam anassāsikam viditvā ye viññāpe upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imesu pañcasu 'pādānakkhandhesu anupādāya āsavehi cittam vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbam anumoditabbam ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo : Cha—y—imā, āvuso, dhātuyo tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Katamā cha ? Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāpadhātu : imā kho, āvuso, cha dhātuyo tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātā. Katham jānato pan' āyasmato katham passato imāsu chasu dhātusu anupādāya āsavehi cittam vimuttan ti ? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyo, janassa sammadaññāvimuttassa ayam anudhammo hoti veyyākaraṇāya : Paṭhavīdhātuṃ kho aham, āvuso, anattato upagacchīm, na ca paṭhavīdhātunissitaṃ attānam ; ye ca paṭhavīdhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi. Āpodhātuṃ kho aham, āvuso—pe—tejo dhātuṃ kho aham, āvuso—pe—vāyodhātuṃ kho aham, āvuso—pe—ākāsadhātuṃ kho aham, āvuso—pe—viññāpadhātuṃ kho aham, āvuso, anattato upagacchīm, na ca viññāpadhātunissitaṃ attānam ; ye ca viññāpadhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittan ti pajānāmi.—Evaṃ kho me, āvuso, jānato evaṃ passato imāsu chasu dhātusu anupādāya āsavehi cittam vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhā-



sitañ abhinanditabbāñ anumoditabbāñ ; Sādhūti bhāsitañ abhinanditvā anumoditvā uttariñ pañho pucchitabbo : Cha kho pan' imāni, āvuso, ajjhattikāni bāhirāni āyatanāni tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātāni. Katamāni cha?—Cakkhu c' eva rūpā ca, sotarū ca saddā ca, ghānañ ca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca ;—imāni kho, āvuso, cha ajjhattikāni bāhirāni āyatanāni tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sammad akkhātāni. Kathaṃ jānato pan' āyasmato kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittañ vimuttan ti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamīyojanassa sammadaññāvimuttassa ayam anudhammo hoti veyyakaraṇāya : Cakkhusmiṃ, āvuso, rūpe cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā, ye upāyupādānā cetaso adhiṭṭhānābhini-  
 vesānusayā, tesāṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittaṃ ti pajānāmi. Sotasmīṃ, āvuso, sadde sotaviññāṇe ; ghānasmiṃ, āvuso, gandhe ghānaviññāṇe ; jivhāya, āvuso, rase jivhāviññāṇe ; kāyasmiṃ, āvuso, phoṭṭhabbe kāyaviññāṇe ; manasmīṃ, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā, ye upāyupādānā cetaso adhiṭṭhānābhini-  
 vesānusayā, tesāṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam me cittaṃ ti pajānāmi.—Evañ kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittañ vimuttan ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitañ abhinanditabbāñ anumoditabbāñ ; Sādhūti bhāsitañ abhinanditvā anumoditvā uttariñ pañho pucchitabbo : Kathaṃ jānato pan' āyasmato kathaṃ passato imasmīṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahiṃkāramahiṃkāramānānusayā<sup>1</sup> susamūhatā ti?

<sup>1</sup> So S<sup>vy</sup> Bu ; Si ahaṃkāramamaṃkāramānānusayā.



Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇa-bhavasamīyojanassa sammadaññāvimuttassa ayaṃ anudhammo hoti veyyākaraṇāya:—Pubbe kho ahaṃ, āvuso, agāriyabhūto<sup>1</sup> samāno aviddasu ahoṣiṃ; tassa me Tathāgato vā Tathāgatasāvako vā dhammaṃ desesi; tāhaṃ dhammaṃ sutvā<sup>2</sup> Tathāgate saddhaṃ paṭilabhiṃ; so tena saddhāpaṭilābhena samannāgato itī paṭisañcikkhiṃ:—Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā; navidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṃkhalikkhitaṃ brahmacariyaṃ carituṃ; yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. So kho ahaṃ, āvuso, aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nītiparivaṭṭaṃ pahāya mahantaṃ vā nītiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsāḥīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato ahoṣiṃ, nihitadāḍo nihitasattho lajji dayāpanno sabbapāṇabhūtāhitānukampī vihāsim. Adinnādānāṃ pahāya adinnādānā paṭivirato ahoṣiṃ dinnādāyī dinnapāṭikaṃkhi athenena sucibhūtena attanā vihāsiṃ. Abrahmacariyaṃ pahāya brahmacārī ahoṣiṃ ārācārī, virato methunā gāma-dhammā. Musāvādaṃ pahāya musāvādā paṭivirato ahoṣiṃ saccavādī saccasandho theto paccayiko avisaiivādako lokassa. Piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato ahoṣiṃ, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā, sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā ahoṣiṃ. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣiṃ, yā sā vācā nelā kaṇṇasukhā

<sup>1</sup> Si āg°.<sup>2</sup> For the following passage, cf. Majjhima, Vol. I., p. 179, &c.



pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṇī vācaṇī bhāsītā ahoṣiṇī. Samphappalāpam pahāya samphappalāpā paṭivirato ahoṣiṇī, kālavādī bhūta-vādī atthavādī dhammavādī vinayavādī, nidhānavatīṇī vācaṇī bhāsītā ahoṣiṇī kālena sāpadesaṇī pariyantavatīṇī atthasaṇṇhitāṇī. So bijagāmaḥbhūtagāmasanārambhā paṭivirato ahoṣiṇī. Ekabhattiko ahoṣiṇī rattūparato, paṭivirato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato ahoṣiṇī. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato ahoṣiṇī. Uccāsayanamahāsayanā paṭivirato ahoṣiṇī. Jātarūparajatapāṭiggahaṇā paṭivirato ahoṣiṇī. Āmakadhaṇṇapaṭiggahaṇā paṭivirato ahoṣiṇī. Āmakamaṇṇisapaṭiggahaṇā paṭivirato ahoṣiṇī. Itthikumārikapaṭiggahaṇā paṭivirato ahoṣiṇī. Dāsīdāsapaṭiggahaṇā paṭivirato ahoṣiṇī. Ajeḷakapaṭiggahaṇā paṭivirato ahoṣiṇī. Kukkuṭasūkarapaṭiggahaṇā paṭivirato ahoṣiṇī. Hatthigavāssavaḷavāpaṭiggahaṇā paṭivirato ahoṣiṇī. Khetvatatthupaṭiggahaṇā paṭivirato ahoṣiṇī. Dūteyyapahīṇagamanānuyogā paṭivirato ahoṣiṇī. Kayavikkayā paṭivirato ahoṣiṇī. Tulākūṭakaṇṇasakūṭamānakūṭā paṭivirato ahoṣiṇī. Ukkoṭanavaṇṇanāṇīkatisāciyogā paṭivirato ahoṣiṇī. Chedanavadhabandhanaviparāmosa—ālopaśahasākārā paṭivirato ahoṣiṇī. So santuṭṭho ahoṣiṇī kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamiṇī samādāy' eva pakkamiṇī. Seyyathāpi nāma pakkhī sakunō yena yen' eva ḍeti sapattabhāro va ḍeti, evam eva kho ahaṇī, āvuso, santuṭṭho ahoṣiṇī kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena, yena yen' eva pakkamiṇī, samādāy' eva pakkamiṇī. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṇī anavajjasukhaṇī paṭisaṇṇvedesiṇī. So cakkhunā rūpaṇī disvā na nimittaggāhī ahoṣiṇī nānubyaṇṇanaggāhī. Yato 'dhikaraṇam' enaṇī cakkhundriyaṇī asaṇṇivutaṇī viharantaṇī abhiḥhādomanassā pāpakā akusalā dhammā anvāssaveyyuṇī, tassa saṇṇivarāya



paṭipajjīn, rakkhīn cakkhundriyaṇ, cakkhundriye saṁva-  
raṇ āpajjīn. Sotena saddaṇ sutvā—pe<sup>1</sup>—ghānena gan-  
dhaṇ ghāyitvā—pe—jivhāya rasaṇ sāyitvā—pe—kāyena  
phoṭṭhabbaṇ phusitvā—pe—manasā dhammaṇ viññāya  
na nimittaggāhī ahoṣiṇ nānubyañjanaggāhī. Yato 'dhika-  
raṇaṇ enaṇ manindriyaṇ asaṁvutaṇ viharantaṇ abhi-  
jādomanassā pāpakā akusālā dhammā anvāssaveyyuaṇ,  
tassa saṁvaraṇaṇ paṭipajjīn, rakkhīn manindriyaṇ, mani-  
ndriye saṁvaraṇ āpajjīn. So iminā ariyena indriya-  
saṁvarena samannāgato ajjhattaṇ abyāsekasukhaṇ paṭi-  
saṁvedesiṇ. So abhikkante paṭikkante sampajānakārī  
ahoṣiṇ, ālokite vilokite sampajānakārī ahoṣiṇ, sammūñjite<sup>2</sup>  
pasārite sampajānakārī ahoṣiṇ, saṁghāṭipattacivaradhāraṇe  
sampajānakārī ahoṣiṇ, asite pīte khāyite sāyite sampajāna-  
kārī ahoṣiṇ, uccārapassāvakamme sampajānakārī ahoṣiṇ,  
gate tṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajā-  
nakārī ahoṣiṇ.

So iminā ca ariyena sīlakkhandhena samannāgato  
iminā ca ariyena indriyaṇsaṁvarena samannāgato iminā ca  
ariyena satīsampajāñhena samannāgato vivittaṇ senāsaṇaṇ  
bhajjīn araññaṇ rukkhamūlaṇ pabbataṇ kandaraṇ girigu-  
haṇ susānaṇ vanapatthaṇ abbhokāsaṇ palālapuñjaṇ. So  
pacchābhattaṇ piṇḍapāṭapaṭikkanto nisīdiṇ pallaṅkaṇ  
ābhujitvā, ujuṇ kāyaṇ paṇidhāya, parimukhaṇ satiṇ upaṭ-  
ṭhapetvā. So abhijjaṇ loke paḥāya vigatābhijjehena cetasā  
vihāsiṇ, abhijjhāya cittaṇ parisodhesiṇ, byāpādapadosaṇ  
pahāya abyāpannacitto vihāsiṇ sabbapāpabhūtaḥitānu-  
kampī, byāpādapadosā cittaṇ parisodhesiṇ; thīnamiddhaṇ  
pahāya vigatathīnamiddho vihāsiṇ ālokasaññī sato sam-  
pajāno, thīnamiddhā cittaṇ parisodhesiṇ; uddhaccakuk-  
kucceṇ pahāya anuddhato vihāsiṇ ajjhattaṇ vūpasantacitto,  
uddhaccakukkucceṇ cittaṇ parisodhesiṇ; vicikiccham pahāya  
tiṇṇavicikicchho vihāsiṇ akathaṇkathī, kusalesu dhammesu  
vicikicchāya cittaṇ parisodhesiṇ.

<sup>1</sup> Si omits pe here et infra.<sup>2</sup> So S<sup>ky</sup> Si.



Ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkarāṇe vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja vihāsim. Vitakkavicārānam vūpasamā ajjhat-tam sampasādanam cetaso ekodibhāvam, avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja vihāsim. Pītiyā ca virāgā ca upekhako ca vihāsim, sato ca sampajāno sukkaṃ ca kāyena paṭisamvedesim, yaṃ tam ariyā ācikkhanti: Upekhako satimā sukhavihārī ti tatiyajjhānam upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkhamasukham upekhāsati pārisuddhim catutthajjhānam upasampajja vihāsim. Evam samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakilese mudubhūte kammaniye ṭhite āpañjappatte<sup>1</sup> āsavānam khayaññāya cittam abhininnāmesim. So: Idam dukkham ti yathābhūtam abbhaññāsim; Ayam dukkhasamudayo ti yathābhūtam abbhaññāsim; Ayam dukkhanirodho ti yathābhūtam abbhaññāsim; Ayam dukkhanirodhagāminī paṭipadā ti yathābhūtam abbhaññāsim; Ime āsavā ti yathābhūtam abbhaññāsim; Ayam āsavasamudayo ti yathābhūtam abbhaññāsim; Ayam āsavanirodho ti yathābhūtam abbhaññāsim; Ayam āsavanirodhagāminī paṭipadā ti yathābhūtam abbhaññāsim. Tassa me evam jānato evam passato kāmāsavā pi cittam vimuccittha, bhavāsavā pi cittam vimuccittha, avijjāsavā pi cittam vimuccittha, vinuttasmim vimuttam iti ñānam ahosi: Khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthat-tāyāti abbhaññāsim. Evam kho me, āvuso, jānato evam passato imasmim ca saviññāṇake kāye bahiddhā ca sabbani-mittegu ahimkāramaminikāramānānususayā susamūhatā<sup>2</sup> ti. Tassa, bhikkhave, bhikkhuno Sādhūti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ; Sādhūti bhāsitaṃ abhinanditvā anumoditvā evam assa vacaniyo: Lābhā no, āvuso, sulad-

<sup>1</sup> Cf. Vol. II., p. 253 (note). S<sup>ky</sup> here ānejja° (as Vol. I. p. 182).

<sup>2</sup> So Si (cf. p. 32); S<sup>ky</sup> sahatā ti; S<sup>4</sup> sahatā ti.



dhāṇi no, āvuso, ye mayāhi<sup>1</sup> āyasmantaṃ tādisaṃ brahmacāriṃ passāmāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

CHABBIŚODHANASUTTAṂ <sup>2</sup> DUTIYAṂ.

113.

Evam me sutāṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharatī Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca : Sappurisadhammaṃ ca vo, bhikkhave, desissami asappurisadhammaṃ ca. Taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi ti. Evam bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca :

Katamo ca, bhikkhave, sappurisadhammo ? Idha, bhikkhave, asappuriso uccā kulā pabbajito hoti. So iti paṭisaṃcikkhati : Ahaṃ kho 'mhi uccā kulā pabbajito ; ime paṇ' aññe bhikkhū na uccā kulā pabbajitā ti. So tāya uccākulīnatāya attān' ukkaṃseti paraṃ vambheti.<sup>3</sup> Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati : Na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti ; no ce pi uccā + kulā pabbajito hoti, so ca hoti dhammānudhammapaṭipanno sāmīcipaṭipanno anudham-

<sup>1</sup> So Si ; S<sup>sv</sup> omit ye mayāṃ.

<sup>2</sup> So Bu (ter) ; Si Chavi<sup>o</sup> ;

S<sup>sv</sup> Chabbidodhanas<sup>o</sup>.

<sup>3</sup> So Si and (sts.) S<sup>k</sup> ; S<sup>v</sup> and

(sts.) S<sup>k</sup> vambheti. Cf. Vol. II. 43 and I J. 191.

<sup>4</sup> S<sup>sv</sup> make

pi follow uccā here, but not infra.



macārī, so tattha puṇṇo so tattha pāsāṁso ti. So paṭipadaṁ yeva antaraṁ karitvā tāya uccākulīnatāya n' ev' attān' ukkaṁseti na paraṁ vambheti. Ayaṁ, bhikkhave, sappurisa-dhammo.

Puna ca paraṁ, bhikkhave, asappuriso mahākulā pabbajito hoti—pe<sup>1</sup>—heṭṭhimanayena vitthāretabbaṁ—; mahābhogakulā pabbajito hoti; ulārabhogakulā pabbajito hoti. So iti paṭisaṁcikkhati: Ahaṁ kho 'mhi ulārabhogakulā pabbajito; ime pan' aññe bhikkhū na ulārabhogakulā pabbajitā ti. So tāya ulārabhogatāya attān' ukkaṁseti paraṁ vambheti. Ayaṁ, pi bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave iti, paṭisaṁcikkhati: Na kho ulārabhogatāya lobhadhammā vā parikkhayaṁ gacchanti, dosadhammā vā parikkhayaṁ gacchanti, mohadhammā vā parikkhayaṁ gacchanti; no ce pi ulārabhogakulā pabbajito hoti, so ca hoti dhammānudhammapaṭipanno sāmīpaṭipanno anudhammacārī, so tattha puṇṇo so tattha pāsāṁso ti. So paṭipadaṁ yeva antaraṁ karitvā tāya ulārabhogatāya n' ev' attān' ukkaṁseti na paraṁ vambheti. Ayaṁ pi, bhikkhave, sappurisa-dhammo.

Puna ca paraṁ, bhikkhave, asappuriso ñāto hoti yasassī. So iti paṭisaṁcikkhati: Ahaṁ kho 'mhi ñāto yasassī, ime pan' aññe bhikkhū appaṇṇātā<sup>2</sup> appesakkhā ti. So tena ñātattena<sup>3</sup> attān' ukkaṁseti paraṁ vambheti. Ayaṁ pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṁcikkhati: Na kho ñātattena lobhadhammā vā parikkhayaṁ gacchanti, dosadhammā vā parikkhayaṁ gacchanti, mohadhammā vā parikkhayaṁ gacchanti; no ce pi ñāto hoti yasassī, so ca hoti dhammānudhammapaṭipanno sāmīpaṭipanno anudhammacārī, so tattha puṇṇo so tattha pāsāṁso ti. So paṭipadaṁ yeva antaraṁ karitvā tena ñātattena n' ev' attān' ukkaṁseti na paraṁ vambheti. Ayaṁ pi, bhikkhave, sappurisa-dhammo.

<sup>1</sup> So S<sup>ky</sup>; Si omits pe heṭṭhimanayena v°.

<sup>2</sup> Si appaṇṇātā.

<sup>3</sup> So Si; S<sup>ky</sup> ñātana.



Puna ca parahi, bhikkhave, asappuriso lābhī hoti cīvara-  
piṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. So  
iti paṭisaṃcikkhati: Ahaṃ kho 'mhi lābhī cīvarapiṇḍapāta-  
senāsanagilānapaccayabhesajjaparikkhārānaṃ, ime paṇ' aññe  
bhikkhū na lābhino cīvarapiṇḍapātasenāsanagilānapaccaya-  
bhesajjaparikkhārānaṃ ti. So tena lābhena attān' ukkaṃseti  
parahi vambheti. Ayam pi, bhikkhave, asappurisadhammo.  
Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho  
lābhena lobhadhammā vā parikkhayāṃ gacchanti, dosa-  
dhammā vā parikkhayāṃ gacchanti, mohadhammā vā  
parikkhayāṃ gacchanti, no ce pi lābhī hoti cīvarapiṇḍapāta-  
senāsanagilānapaccayabhesajjaparikkhārānaṃ, so ca hoti  
dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhamma-  
cārī, so tattha puṇṇo so tattha pāsāṇiso ti. So paṭipadaṃ  
yeva antaraṃ karitvā tena lābhena n' ev' attān' ukkaṃ-  
seti na parahi vambheti. Ayam pi, bhikkhave, sappurisa-  
dhammo.

Puna ca parahi, bhikkhave, asappuriso bahussuto hoti.  
So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi bahussuto, ime  
paṇ' aññe bhikkhū na bahussutā ti. So tena bāhusaccena  
attān' ukkaṃseti parahi vambheti. Ayam pi, bhikkhave,  
asappurisadhammo. Sappuriso ca kho, bhikkhave, iti  
paṭisaṃcikkhati: Na kho bāhusaccena lobhadhammā vā  
parikkhayāṃ gacchanti, dosadhammā vā parikkhayāṃ  
gacchanti, mohadhammā vā parikkhayāṃ gacchanti, no ce  
pi bahussuto hoti, so ca hoti dhammānuddhammapaṭipanno  
sāmīcipaṭipanno anudhammacārī, so tattha puṇṇo so tattha  
pāsāṇiso ti. So paṭipadaṃ yeva antaraṃ karitvā tena  
bāhusaccena n' ev' attān' ukkaṃseti na parahi vambheti.  
Ayam pi, bhikkhave, sappurisadhammo.

Puna ca parahi, bhikkhave, asappuriso vinayadharo hoti.  
So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi vinayadharo, ime  
paṇ' aññe bhikkhū na vinayadharā ti. So tena vinaya-  
dharattena attān' ukkaṃseti parahi vambheti. Ayam pi,  
bhikkhave, asappurisadhammo. Sappuriso ca kho, bhik-  
khave, iti paṭisaṃcikkhati: Na kho vinayadharattena



lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā va parikkhayaṃ gacchanti, no ce pi vinayadharo hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha pujo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena vinayadharattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso dhammakathiko hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi dhammakathiko, ime paṇ' aññe bhikkhū na dhammakathikā ti. So tena dhammakathikattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho dhammakathikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi dhammakathiko hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha pujo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena dhammakathikattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso ārañṇako hoti. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ārañṇako, ime paṇ' aññe bhikkhū na ārañṇakā ti. So tena ārañṇakattena attān' ukkaṃseti paraṃ vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho ārañṇakattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti; no ce pi ārañṇako hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha pujo so tattha pāsāṃso ti. So paṭipadaṃ yeva antaraṃ karitvā tena ārañṇakattena n' ev' attān' ukkaṃseti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca paraṃ, bhikkhave, asappuriso paṇisukūliko hoti.



So iti paṭisaṃcikkhati: Aham kho 'mhi paṇṣukūliko, ime pan' aññe bhikkhū na paṇṣukūlikā ti. So tena paṇṣukūlikattena attān' ukkaṇṇeti paraṇ vambheti. Ayam pi, bhikkhave, asappurisaḍḍhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho paṇṣukūlikattena lobhadhammā vā parikkhayaṇ gacchanti, dosadhammā vā parikkhayaṇ gacchanti, mohadhammā vā parikkhayaṇ gacchanti; no ce pi paṇṣukūliko hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṇso ti. So paṭipadaṇ yeva antaraṇ karitvā tena paṇṣukūlikattena n' ev' attān' ukkaṇṇeti na paraṇ vambheti. Ayam pi, bhikkhave, sappurisaḍḍhammo.

Puna ca paraṇ, bhikkhave, asappuriso piṇḍapātiko hoti. So iti paṭisaṃcikkhati: Ahaṇ kho 'mhi piṇḍapātiko, ime pan' aññe bhikkhū na piṇḍapātikā ti. So tena piṇḍapātikattena attān' ukkaṇṇeti paraṇ vambheti. Ayam pi, bhikkhave, asappurisaḍḍhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho piṇḍapātikattena lobhadhammā vā parikkhayaṇ gacchanti, dosadhammā vā parikkhayaṇ gacchanti, mohadhammā vā parikkhayaṇ gacchanti; no ce pi piṇḍapātiko hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṇso ti. So paṭipadaṇ yeva antaraṇ karitvā tena piṇḍapātikattena n' ev' attān' ukkaṇṇeti na paraṇ vambheti. Ayam pi, bhikkhave, sappurisaḍḍhammo.

Puna ca paraṇ, bhikkhave, asappuriso rukkhāmūliko hoti. So iti paṭisaṃcikkhati: Ahaṇ kho 'mhi rukkhāmūliko, ime pan' aññe bhikkhū na rukkhāmūlikā ti. So tena rukkhāmūlikattena attān' ukkaṇṇeti paraṇ vambheti. Ayam pi, bhikkhave, asappurisaḍḍhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Na kho rukkhāmūlikattena lobhadhammā vā parikkhayaṇ gacchanti, dosadhammā vā parikkhayaṇ gacchanti, mohadhammā vā parikkhayaṇ gacchanti; no ce pi rukkhāmūliko hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anudhammacārī, so tattha puḷḷo so tattha pāsāṇso ti. So



paṭipadañi yeva antarāñi karitvā tena rukkhamaṇḍikattena n' ev' attān' ukkaṇṇeti na parañi vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca parañi, bhikkhave, asappuriso sosāniko hoti—pe<sup>1</sup>—abbhokāsiko hoti—pe—nesajjiko hoti—pe—yathāsanthatiko<sup>2</sup> hoti—pe—ekāsaniko<sup>3</sup> hoti. So iti paṭisaṇcikkhati: Ahañ kho 'mhi ekāsaniko, ime pan' aññe bhikkhū na ekāsanikā ti. So tena ekāsanikattena attān' ukkaṇṇeti parañi vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṇcikkhati: Na kho ekāsanikattena lobhadhammā vā parikkhayañi gacchanti, dosadhammā vā parikkhayañi gacchanti, mohadhammā vā parikkhayañi gacchanti; no ce pi ekāsaniko hoti, so ca hoti dhammānuddhammapaṭipanno sāmīcipaṭipanno anuddhammacārī, so tattha puṇṇa so tattha pāsāṇiso ti. So paṭipadañi yeva antarāñi karitvā tena ekāsanikattena n' ev' attān' ukkaṇṇeti na parañi vambheti. Ayam pi, bhikkhave, sappurisadhammo.

Puna ca parañi, bhikkhave, asappuriso vivicc' eva kāmehi vivicc' akusalehi dhammehi savitakkañi savicārañi vivekañi pītisukhañi paṭhamajjhānañi upasampajja viharati. So iti paṭisaṇcikkhati: Ahañ kho 'mhi paṭhamajjhānasamāpattiyaṁ lābhī, ime pan' aññe bhikkhū na paṭhamajjhānasamāpattiyaṁ lābhino ti.<sup>4</sup> So tāya paṭhamajjhānasamāpattiyaṁ attān' ukkaṇṇeti parañi vambheti. Ayam pi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṇcikkhati: Paṭhamajjhānasamāpattiyaṁ pi kho atammayatā<sup>5</sup> vuttā Bhagavatā; yena yena hi maññanti tato tañi hoti aññathā ti. So

<sup>1</sup> Si omits pe here et infra.

<sup>2</sup> So S<sup>ky</sup>; Si yathāsanthako.

<sup>3</sup> Before ekāsaniko S<sup>ky</sup> insert: Puna ca parañi, bhikkhave, asappuriso.

<sup>4</sup> S<sup>ky</sup> has a lacuna from this point down to vagganandi in Sutta No. 114 on page 48 line 10. (S<sup>ky</sup> has been copied for this lacuna.)

<sup>5</sup> S<sup>ky</sup> akammayatā (generally) and (sts.) akammayatā; Si agammayatā throughout; Bu: Atammayatā ti, Tammayatā vuccati tañhā. Nittayhatā ti attho.



atammayatañi yeva antarāni karitvā tāya paṭhamajjhāna-samāpattiyaṃ n' eva attān' ukkaṃseti na parañi vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.

Puna ca parañi, bhikkhave, asappuriso vitakkavicārānañi vūpasamā ajjhatañi sampasādanāni cetaso ekodibhāvāni avitakkāni avicārāni samādhijāni pītisukhāni dutiyajjhānañi — tatiyajjhānañi — catutthajjhānañi upasampajja viharati. So iti paṭisañcikkhati: Ahañ kho 'mhi catutthajjhānasamāpattiyaṃ lābhī, ime pan' aññe bhikkhū catutthajjhānasamāpattiyaṃ na lābhino ti. So tāya catutthajjhānasamāpattiyaṃ attān' ukkaṃseti parañi vambheti. Ayam pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati: Catutthajjhānasamāpattiyaṃ pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato tañi hoti aññathā ti. So atammayatañi yeva antarāni karitvā tāya catutthajjhānasamāpattiyaṃ n' ev' attān' ukkaṃseti na parañi vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.

Puna ca parañi, bhikkhave, asappuriso rūpasāññānañi samatikkamā paṭighasāññānañi atthagamā nānattasāññānañi amanasikārā: Ananto ākāso ti ākāśānañcāyatanañi upasampajja viharati. So iti paṭisañcikkhati: Ahañ kho 'mhi ākāśānañcāyatanasamāpattiyaṃ lābhī, ime pan' aññe bhikkhū ākāśānañcāyatanasamāpattiyaṃ na lābhino ti. So tāya ākāśānañcāyatanasamāpattiyaṃ attān' ukkaṃseti parañi vambheti. Ayam pi, bhikkhave, asappurisa-dhammo. Sappuriso ca, bhikkhave, iti paṭisañcikkhati: Ākāśānañcāyatanasamāpattiyaṃ pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato tañi hoti aññathā ti. So atammayatañi yeva antarāni karitvā tāya ākāśānañcāyatanasamāpattiyaṃ n' ev' attān' ukkaṃseti na parañi vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.

Puna ca parañi, bhikkhave, asappuriso ākāśānañcāyatanañi samatikkamā: Anantañi viññānañi ti viññānañcāyatanañi upasampajja viharati. So iti paṭisañcikkhati: Ahañ kho 'mhi viññānañcāyatanasamāpattiyaṃ lābhī, ime pan' aññe



bhikkhū viññāṇañcāyatanasamāpattiyaṃ na lābhino ti. So tāya viññāṇañcāyatanasamāpattiyaṃ attān' ukkaṇṇeti paraṃ vambheti. Ayam pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Viññāṇañcāyatanasamāpattiyaṃ pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti annathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya viññāṇañcāyatanasamāpattiyaṃ n' eva attān' ukkaṇṇeti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.

Puna ca paraṃ, bhikkhave, asappuriso sabbaso viññāṇañcāyatanāṃ samatikkamā: Na 'tthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi ākiñcaññāyatana-samāpattiyaṃ labhī, ime paṇ' aññe bhikkhū ākiñcaññāyatana-samāpattiyaṃ na lābhino ti. So tāya ākiñcaññāyatana-samāpattiyaṃ attān' ukkaṇṇeti paraṃ vambheti. Ayam pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Ākiñcaññāyatana-samāpattiyaṃ pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya ākiñcaññāyatana-samāpattiyaṃ n' eva attān' ukkaṇṇeti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.

Puna ca paraṃ, bhikkhave, asappuriso ākiñcaññāyatanaṃ samatikkamā nevasaññānāsaññāyatanaṃ upasampajja viharati. So iti paṭisaṃcikkhati: Ahaṃ kho 'mhi nevasaññānāsaññāyatana-samāpattiyaṃ labhī, ime paṇ' aññe bhikkhū nevasaññānāsaññāyatana-samāpattiyaṃ na lābhino ti. So tāya nevasaññānāsaññāyatana-samāpattiyaṃ attān' ukkaṇṇeti paraṃ vambheti. Ayam pi, bhikkhave, asappurisa-dhammo. Sappuriso ca kho, bhikkhave, iti paṭisaṃcikkhati: Nevasaññānāsaññāyatana-samāpattiyaṃ pi kho atammayatā vuttā Bhagavatā; yena yena hi maññanti tato taṃ hoti aññathā ti. So atammayatāṃ yeva antaraṃ karitvā tāya nevasaññānāsaññāyatana-samāpattiyaṃ n' eva attān' ukkaṇṇeti na paraṃ vambheti. Ayam pi, bhikkhave, sappurisa-dhammo.



Puna ca parahi, bhikkhave; sappuriso sabbaso nevasaññā-nāsaññāyatanani samatikkamā saññāvedayitanirodhani upasampajja viharati, paññāya c' assa disvā āsavā parikkhayaṇṇanti. Ayam pi, bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati,<sup>1</sup> na kenaci maññatīti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### SAPPURISASUTTAM TATIYAM.

### 114.

<sup>2</sup> Evam me sutam. Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosiṃ. Bhagavā etad avoca: Sevittabbāsevitabbam vo, bhikkhave, dhammapariyāyaṃ desissāmi. Taṃ supātha sādhukena manasikarotha, bhāsisāmiti. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

Kāyasamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ kāyasamācāraṃ; vacīsamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ vacīsamācāraṃ; manasamācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca aññamaññaṃ manasamācāraṃ; cittuppadam p' ahaṃ,<sup>3</sup> bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ ca

<sup>1</sup> So Si; Bu kuhiñci na maññati. S<sup>2</sup> omit.  
in S<sup>2</sup> extends to p. 48 l. 10 in this Sutta.

<sup>2</sup> The lacuna  
<sup>3</sup> S<sup>2</sup> adds saññā-  
papilabbam.



aññamaññāni cīttuppadāni. Saññāpaṭilābhāni p' ahañi, bhikkhave, duvidhena vadāmi sevītabbam pi asevītabbam pi, tañ ca aññamaññāni saññāpaṭilābhāni. Diṭṭhipaṭilābhāni p' ahañi, bhikkhave, duvidhena vadāmi sevītabbam pi asevītabbam pi, tañ ca aññamaññāni diṭṭhipaṭilābhāni. Attabhāvapaṭilābhāni p' ahañi, bhikkhave, duvidhena vadāmi sevītabbam pi asevītabbam pi, tañ ca aññamaññāni attabhāvapaṭilābhāni ti.

Evāni vutte āyasmā Sāriputto Bhagavantañi etad avoca : Imassa kho ahañi, bhante, Bhagavatā sañnikhittena bhāsītassa vitthārena atthañi avibhattassa evāni vitthārena atthañi ājānāmi :—

“ Kāyasamācārāni p' ahañi,<sup>1</sup> bhikkhave, duvidhena vadāmi sevītabbam pi asevītabbam pi, tañ ca aññamaññāni kāyasamācārāni ti ”—iti kho pañ' etañi vuttañi Bhagavatā. Kiñ c' etañi paṭicca vuttañi? Yathārūpam, bhante, kāyasamācārāni sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevītabbo. Yathārūpañ ca kho, bhante, kāyasamācārāni sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevītabbo.

Kathārūpañ, bhante, kāyasamācārāni sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco pañātipātī hoti, luddo lohitapañi hatapahate nivīṭṭho adayāpanno pañabhūtesu.<sup>2</sup> Adinnādayi kho pana hoti; yañ tañ parassa paravittūpakaraṇāni gāmagatañi vā araññagatañi vā, tañ adinnañi theyyasamīkhātāni ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā<sup>3</sup> bhāturakkhitā<sup>4</sup> bhaginirakkhitā ñātirakkhitā sassāmikā sapaṇidaṇḍā antamaso mālāgūlaparikkhittā<sup>5</sup> pi, tathārūpāsu cārittañi āpajjitā hoti. Evarūpañ, bhante,

<sup>1</sup> S<sup>vy</sup> omit p' ahañi.

<sup>2</sup> S<sup>t</sup> prefixes sabba to pañ°.

<sup>3</sup> Si adds mātāpiturakkhitā.

<sup>4</sup> S<sup>vy</sup> here omit.

<sup>5</sup> So S<sup>vy</sup>

infra; S<sup>vy</sup> here mālāgūlap. Si (and S<sup>vy</sup> once infra) mālāgūlaparikkhittā.



kāyasamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

Kathānirūpaṇi, bhante, kāyasamācāraṇi sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco pāṇātipātāni pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihtasattho lajjī dayāpanno sabbapāṇa-bhūtahitānukampī viharatī. Adinnādānaṇi pahāya adinnādānā paṭivirato hoti; yan taṇi parassa paravittūpakaraṇaṇi gāmagataṇi vā araṇṇagataṇi vā taṇi adinnaṇi theyyasamikhātaṇi na<sup>1</sup> ādātā hoti. Kāmesu micchācāraṇi pahāya kāmesu micchācārā paṭivirato hoti, yā tā mātura-kkhitā pitura-kkhitā bhātura-kkhitā bhaginira-kkhitā nātira-kkhitā sassāmi-kā saparidaṇḍā antamaso mālāguḷapa-rikkhittā pi, tathārūpaṇi cārittaṇi na āpajjitā hoti. Evarūpaṇi, bhante, kāyasamācāraṇi sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Kāyasamācāraṇi, p’ ahaṇi, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṇ ca añña-maññaṇi kāyasamācāraṇa ti” iti yan taṇi vuttaṇi Bhagavatā idam etaṇi paṭicca vuttaṇi.

“Vacīsamācāraṇi p’ ahaṇi, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṇ ca añña-maññaṇi vacīsamācāraṇa ti” iti kho paṇ’ etaṇi vuttaṇi Bhagavatā. Kiṇ c’ etaṇi paṭicca vuttaṇi? Yathārūpaṇi, bhante, vacīsamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo vacīsamācāro na sevitabbo. Yathārūpaṇi ca kho, bhante, vacīsamācāraṇi sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo vacīsamācāro sevitabbo.

Kathānirūpaṇi, bhante, vacīsamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti sabhāgato<sup>2</sup> vā parisāgato vā

<sup>1</sup> S<sup>vy</sup> read nā here, and omit infra.

<sup>2</sup> So S<sup>vy</sup> and S<sup>f</sup> infra; Si sabhaggato, parisaggato and ñ—aggato.



ñātimajjhagato vā pūgamajjhagato vā <sup>1</sup> rājakulamajjhagato vā abhinīto sakkhī <sup>2</sup> puttḥo : Evam <sup>3</sup> bho purisa yañ jānāsi tañ vadehīti. So ajānañ vā āha Jānāmīti, jānañ vā āha Na jānāmīti ; apassañ vā āha Passāmīti, passañ vā āha Na passāmīti, iti <sup>4</sup> attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti. Pisunāvāco <sup>5</sup> kho pana hoti, ito sutvā amutra akkhātā imesañ bhedāya, amutra vā sutvā imesañ akkhātā amūsañ bhedāya, iti samaggānañ vā bhetṭā <sup>6</sup> bhinnānañ vā anuppādātā <sup>7</sup> vaggārāmo vaggarato vagganandī <sup>8</sup> vaggakarañiñ vācañ <sup>9</sup> bhāsītā hoti. Pharusa-vāco kho pana hoti ; yā sā vācā aṇḍakā kakkasā <sup>10</sup> parakaṭukā <sup>11</sup> parābhisajjanī kodhasāmantaṁ asamādhisañvattanikā, tathārūpiñ vācañ bhāsītā hoti. Samphappalāpī kho pana hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, aniddhānavatīñ <sup>12</sup> vācañ bhāsītā akālena anapadesañ <sup>13</sup> apariyantavatiñ anattasamhitāñ,—evarūpañ, bhante, vacīsamācārañ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

Kathañrūpañ, bhante, vacīsamācārañ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti ? Idha, bhante, ekacco musāvādam pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhī puttḥo : Evam bho purisa, yañ jānāsi tañ vadehīti ; so ajānañ vā āha Na jānāmīti, jānañ vā āha Na jānāmīti, apassañ vā āha Na passāmīti, passañ vā āha

<sup>1</sup> So Si ; S<sup>v</sup> omit these two words here, but not infra.

<sup>2</sup> So S<sup>u</sup> ; S<sup>v</sup> (and S<sup>k</sup> infra) sakkhi ; Si sakkhiñ. <sup>3</sup> So S<sup>v</sup> and S<sup>k</sup> once infra ; Si eh' ambho ; S<sup>k</sup> once infra ehimbho.

<sup>4</sup> Si omits iti here, not infra. <sup>5</sup> So S<sup>v</sup> and infra S<sup>k</sup> ; Si pisunāvāco. <sup>6</sup> So S<sup>k</sup> infra ; S<sup>v</sup> bhedā ; Si bhedetā.

<sup>7</sup> So Si and S<sup>k</sup> infra ; S<sup>v</sup> uppādātā. <sup>8</sup> At this point there ends the lacuna in S<sup>k</sup> which began at p. 42 in No. 113.

<sup>9</sup> So Si ; S<sup>v</sup> v—ivācañ. <sup>10</sup> So Si S<sup>v</sup> ; S<sup>k</sup> vācā akakkasā.

<sup>11</sup> Si kaṭukā. <sup>12</sup> So Si S<sup>v</sup> and S<sup>k</sup> infra ; S<sup>k</sup> here an—ivācañ.

<sup>13</sup> Si anappadesañ.



Passānīti; iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajānamusā bhāsītā hoti. Pisunāni vācāni pahāya pisunāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācāni bhāsītā hoti. Pharusaṃ vācāni pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇiyā<sup>1</sup> hadayaṃgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācāni bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti; kālāvādī bhūtavādī atthavādī dhamnavādī vinayavādī nidhānavatīṃ vācāni bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāni. Evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Vacīsamācāraṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ c’ aññaṃaññaṃ vacīsamācāraṃ ti,” iti yaṃ taṃ vuttaṃ Bhagavatā idaṃ etaṃ paṭicca vuttaṃ.

“Manosamācāraṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevittabbam pi asevitabbam pi, taṃ c’ aññaṃaññaṃ manosa-mācāraṃ ti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manosa-mācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo manosa-mācāro na sevittabbo. Yathārūpaṃ ca kho, bhante, manosa-mācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo manosa-mācāro sevittabbo.

Katharūpaṃ, bhante, manosa-mācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālū hoti; yaṃ taṃ parassa paravittū-pakaraṇaṃ taṃ abhijjhātā<sup>2</sup> hoti: Aho vata yaṃ parassa taṃ mama assāti. Vyāpannacitto kho pana hoti paduṭṭhamana-

<sup>1</sup> S<sup>v</sup> pemaṇiyā.

<sup>2</sup> So S<sup>v</sup> Si; S<sup>\*</sup> abhijjhātā.



saukkappo : Ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā ahesunī vā ti,<sup>1</sup> iti vā evarūpaṃ, bhante, manosaṃācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, manosaṃācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālū hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ nābhijjhītā hoti : Aho vata yaṃ parassa taṃ mama assāti. Avyāpannacitto kho pana hoti appadutṭhamanasaukkappo : Ime sattā averā avyāpajjhā anīghā sukhī attānaṃ pariharantūti. Evarūpaṃ, bhante, manosaṃācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Manosaṃācāraṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitaḥham pi asevitabbam pi, taṃ c' aññamaññaṃ manosaṃācāraṃ ti,” iti yaṃ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Cittuppādaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitaḥham pi asevitabbam pi taṃ c' aññamaññaṃ cittuppādaṃ ti”—iti kho paṇ' etaṃ vuttaṃ Bhagavatā. Kiṃ c' etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo cittuppādo na sevitaḥham. Yathārūpaṃ ca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo cittuppādo sevitaḥham.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālū hoti abhijjhāsaḥagatena cetasā viharati, vyāpādaṃ hoti vyāpādasahagatena cetasā viharati, vihesā<sup>2</sup> hoti vihesāsaḥagatena cetasā viharati. Evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti

<sup>1</sup> So Si; S<sup>2</sup> ucchijjantu vā ahesum iti vā evarūpaṃ; S<sup>3</sup> ucchijjantu vā mā vā ahesum iti vā iti evarūpaṃ. <sup>2</sup> So S<sup>4</sup>; Si vihesavā (bis).



kusalā dhammā abhivaḍḍhanti? Idha bhante ekacco anabhijjhālū hoti anabhijjhāsahagatena cetasā viharati, avyāpādavā hoti avyāpādasahagatena cetasā viharati, aviheśāvē hoti aviheśāsahagatena cetasā viharati. Evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Cittuppādaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ c' aññamaññaṃ cittuppādan ti”—iti yaṃ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Saññāpaṭilābhaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ ca aññamaññaṃ saññāpaṭilābhan ti”—iti kho paṇ' etaṃ vuttaṃ Bhagavatā. Kiṃ c' etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo saññāpaṭilābho na sevitabbo. Yathārūpaṃ ca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo saññāpaṭilābho sevitabbo. Kathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco anabhijjhālū hoti anabhijjhāsahagatāya saññāya viharati, vyāpādavā hoti vyāpādasahagatāya saññāya viharati, viheśāvē hoti viheśāsahagatāya saññāya viharati. Evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālū hoti anabhijjhāsahagatāya saññāya viharati, avyāpādavā hoti avyāpādasahagatāya saññāya viharati, aviheśāvē hoti aviheśāsahagatāya saññāya viharati. Evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Saññāpaṭilābhaṃ p' ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi, taṃ c' aññamaññaṃ saññāpaṭilābhan ti”—iti yaṃ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.



“Diṭṭhipaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ diṭṭhipaṭilābhan ti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo diṭṭhipaṭilābho na sevitabbo. Yathārūpaṃ ca kho, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo diṭṭhipaṭilābho sevitabbo. Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti: Na ’tthi dinnāṃ na ’tthi yiṭṭhāṃ, na ’tthi hutam na ’tthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na ’tthi ayaṃ loko na ’tthi paro loko, na ’tthi mātā na ’tthi pitā, na ’tthi sattā opapātikā, na ’tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavedentīti. Evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti: Atthi dinnāṃ atthi yiṭṭhāṃ, atthi hutāṃ atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavedentīti. Evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

“Diṭṭhipaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ diṭṭhipaṭilābhan ti” iti yaṃ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Attabhāvapaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ attabhāvapaṭilābhan ti” iti kho pan’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, attā-



bhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo attabhāvapaṭilābho na sevitaḅbo. Yathārūpaṃ ca kho, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo attabhāvapaṭilābho sevitaḅbo. Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Savyāpajjhaṃ,<sup>1</sup> bhante, attabhāvapaṭilābhaṃ abhinibbattayato<sup>2</sup> apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Avyāpajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato<sup>2</sup> pariniṭṭhitabhāvāya akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. “Attabhāvapaṭilābhaṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ attabhāvapaṭilābhaṃ ti” iti yaṃ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

Imassa kho ahaṃ, bhante, Bhagavatā saṃkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmīti.

Sādhū sādhū, Sāriputta; sādhū kho tvaṃ, Sāriputta, imassa mayā saṃkhittena bhāsitaṃ vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi.

“Kāyasamācāraṃ p’ ahaṃ, bhikkhave, duvidhena vadāmi sevitabbam pi asevitabbam pi taṃ c’ aññamaññaṃ kāyasamācāraṃ ti” iti kho paṇ’ etaṃ vuttaṃ mayā.<sup>3</sup> Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitaḅbo. Yathārūpaṃ ca kho, Sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḅbo.

<sup>1</sup> So Bu S<sup>v</sup>; S<sup>s</sup> savyāpajjham; Si byāpajjhaṃ. <sup>2</sup> So S<sup>ky</sup>; Si (bis) abhinibbattassa yato. <sup>3</sup> S<sup>ky</sup> add pi.



Kathairūpaṇi, Sāriputta, kāyasamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti? Idha, Sāriputta, ekacco pāpātipātī hoti luddo lohitaṇṇā hatapahate nivṛtṭho adayāpanno pāpabhūtesu. Adinnādāyī kho pana hoti; yaṇ taṇi parassa paravittūpakaraṇaṇi gāmagataṇi vā araṇṇagataṇi vā, taṇi adinnaṇi theyyasaṇṇikkhātāni ādātā hoti. Kāmesu micchācārī kho pana hoti; yā tā māturaḍḍhitā pituraḍḍhitā bhāturaḍḍhita bhaginiraḍḍhitā nātiraḍḍhitā sassāṇikā saparidaṇḍā antamaso mālāguḷa-parikkhittā pi, tathārūpaṇi cārittaṇi āpajjitā hoti. Evarūpaṇi, Sāriputta, kāyasamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Kathairūpaṇi, Sāriputta, kāyasamācāraṇi sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti? Idha, Sāriputta, ekacco pāpātipātāni pahāya pāpātipātā paṭivirato hoti nihitapaṇḍo nihitasattho lajjī dayāpanno sabba-pāpabhūtahitānukampī viharati. Adinnādānaṇi pahāya adinnādānaṇi paṭivirato hoti; yaṇ taṇi parassa paravittūpakaraṇaṇi gāmagataṇi vā araṇṇagataṇi vā, taṇi adinnaṇi theyyasaṇṇikkhātāni na<sup>1</sup> ādātā hoti. Kāmesu micchācārī pahāya kāmesu micchācārī paṭivirato hoti; yā tā māturaḍḍhitā pituraḍḍhitā bhāturaḍḍhitā bhaginiraḍḍhitā nātiraḍḍhitā sassāṇikā saparidaṇḍā antamaso mālāguḷa-parikkhittā pi, tathārūpaṇi cārittaṇi na āpajjitā hoti. Evarūpaṇi, Sāriputta, kāyasamācāraṇi sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. “Kāyasamācāraṇi p’ ahaṇi, bhikkhave,<sup>2</sup> duvidhena vadāmi sevitabbam pi asevitabbam pi taṇ c’ aññaṇaṇi kāyasamācāraṇaṇi ti” iti yaṇ taṇi vuttaṇi mayā idam etaṇi paṭicca vuttaṇi.

“Vacīsamācāraṇi p’ ahaṇi, bhikkhave,<sup>3</sup> duvidhena

<sup>1</sup> So Si; S<sup>ky</sup> omit here. generally hereafter.

<sup>2</sup> So Si; S<sup>ky</sup> Sāriputta, as

<sup>3</sup> After bhikkhave Si continues—pe—manosamācāraṇi p’ ahaṇi, bhikkhave. Cittupādaṇi p’ ahaṇi, bhikkhave. Saṇṇāpaṭilābhaṇi, p’ ahaṇi, bhikkhave. Diṭṭhipaṭilābhaṇi, p’ ahaṇi, bhikkhave. Attabhāvaṇi p’ ahaṇi, bhikkhave, duvidhena vadāmi (&c. in extenso).—S<sup>ky</sup> recite in full.



vadāmi sevitaḥham pi asevitaḥham pi tañ c' aññamaññāni vacīsamācāraṇi ti" iti kho paṇ' etaṇi vuttaṇi mayā. Kiñ c' etaṇi paṭicca vuttaṇi? Yathārūpaṇi, Sāriputta, vacīsamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, evarūpo vacīsamācāro na sevitaḥho. Yathārūpaṇi ca kho, Sāriputta, vacīsamācāraṇi sevato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḥho. Kathaṇirūpaṇi, Sāriputta, vacīsamācāraṇi sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti? Idha, Sāriputta, ekacco musāvādi hoti sabhāgato vā . . . . (*cc. as above page 47, last line, to page 53 line 15*) . . . "Attabhāvaapaṭilābhaṇi p' ahaṇi, bhikkhave, duvidhena vadāmi sevitaḥham pi asevitaḥham pi tañ c' aññamaññāni attabhāvaapaṭilābhaṇi ti" iti yaṇ taṇi vuttaṇi mayā idaṇi etaṇi paṭicca vuttaṇi.

Imassa kho, Sāriputta, mayā saṅkhittena bhāsitaṇa<sup>1</sup> evaṇi vitthārena attho daṭṭhaḥho.

Cakkhuviññeyyaṇi rūpaṇi p' ahaṇi, Sāriputta,<sup>2</sup> duvidhena vadāmi sevitaḥham pi asevitaḥham pi; sotaviññeyyaṇi saddaṇi p' ahaṇi, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pi; ghānaviññeyyaṇi gandhaṇi p' ahaṇi, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pi; jivhāviññeyyaṇi rasaṇi p' ahaṇi, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pi; kāyaviññeyyaṇi phoṭṭhabbaṇi p' ahaṇi, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pi; manoviññeyyaṇi dhammaṇi p' ahaṇi, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pi.

Evaṇi vutte āyasmā Sāriputto Bhagavantaṇi etaḍ avoca: Imassa kho ahaṇi, bhante, Bhagavatā saṅkhittena bhāsitaṇa vitthārena atthaṇi avibhattaṇa evaṇi vitthārena atthaṇi ājānami:—

"Cakkhuviññeyyaṇi rūpaṇi p' ahaṇi, Sāriputta, duvi-

<sup>1</sup> Si adds vitthārena atthaṇi avibhattaṇa.  
bhikkhave before Sāriputta.

<sup>2</sup> S<sup>1</sup> insert



dhena vadāmi sevitaḥham pi asevitaḥham pīti” iti kho paṇ’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevitaḥham. Yathārūpaṃ ca kho, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevitaḥham. “Cakkhuviññeyyaṃ rūpaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pīti” iti yaṇ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.<sup>1</sup>

“Sotaviññeyyaṃ saddaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pīti” iti kho paṇ’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, sotaviññeyyaṃ saddaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti, evarūpo sotaviññeyyo saddo na sevitaḥho. Yathārūpaṃ ca kho, bhante, sotaviññeyyaṃ saddaṃ sevato akusalā dhammā pariḥāyanti kusalā dhammā abhivaḍḍhanti, evarūpo sotaviññeyyo saddo sevitaḥho. “Sotaviññeyyaṃ saddaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pīti” iti yaṇ taṃ vuttaṃ Bhagavatā idam etaṃ paṭicca vuttaṃ.

“Ghānaviññeyyaṃ gandhaṃ p’ ahaṃ, Sāriputta, duvidhena vadāmi sevitaḥham pi asevitaḥham pīti” iti kho paṇ’ etaṃ vuttaṃ Bhagavatā. Kiṃ c’ etaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, ghānaviññeyyaṃ gandhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā pariḥāyanti,

<sup>1</sup> Si continues:—pe—evarūpo sotaviññeyyo saddo na sevitaḥho. —pe—evarūpo sotaviññeyyo saddo sevitaḥho. —pe—evarūpo ghānaviññeyyo gandho na sevitaḥho. —pe—evarūpo gh. g. sevitaḥho. —pe—evarūpo jivhāviññeyyo raso na sevitaḥho. —pe—evarūpo jivhāviññeyyo [raso] sevitaḥho. —pe—evarūpo kāyaviññeyyo phoṭṭhabbo na sevitaḥho. —pe—evarūpo kāyaviññeyyo phoṭṭhabbo sevitaḥho. —pe—Manoviññeyyaṃ dhammaṃ p’ ahaṃ (&c. in full).



evarūpo ghānaviññeyyo gandho na sevitabbo. Yathārūpañ ca kho, bhante, ghānaviññeyyañ gandhañ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo ghānaviññeyyo gandho sevitabbo. “Ghānaviññeyyañ gandhañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yañ tañ vuttañ Bhagavatā idam etañ paṭicca vuttañ.

Jivhāviññeyyañ rasañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etañ vuttañ Bhagavatā. Kiñ c’ etañ paṭicca vuttañ? Yathārūpañ, bhante, jivhāviññeyyañ rasañ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo jivhāviññeyyo raso na sevitabbo. Yathārūpañ ca kho, bhante, jivhāviññeyyañ rasañ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo jivhāviññeyyo raso sevitabbo. “Jivhāviññeyyañ rasañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yañ tañ vuttañ Bhagavatā idam etañ paṭicca vuttañ.

“Kāyaviññeyyañ phoṭṭhabbañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etañ vuttañ Bhagavatā. Kiñ c’ etañ paṭicca vuttañ? Yathārūpañ, bhante, kāyaviññeyyañ phoṭṭhabbañ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo. Yathārūpañ ca kho, bhante, kāyaviññeyyañ phoṭṭhabbañ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo. “Kāyaviññeyyañ phoṭṭhabbañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yañ tañ vuttañ Bhagavatā idam etañ paṭicca vuttañ.

“Manoviññeyyañ dhammañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pan’ etañ vuttañ Bhagavatā. Kiñ c’ etañ paṭicca vuttañ? Yathārūpañ, bhante, manoviññeyyañ dhammañ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti,



evarūpo manoviññeyyo dhammo na sevitabbo. Yathārūpañ ca kho, bhante, manoviññeyyañ dhammañ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitabbo. “Manoviññeyyañ dhammañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yañ tañ vuttañ Bhagavatā idam etañ paṭicca vuttañ.

Imassa kho ahañ, bhante,<sup>1</sup> Bhagavatā sañkhittena bhāsitassa vitthārena atthañ avibhattassa evañ vitthārena atthañ ājānāmi.

Sādhū sādhū, Sāriputta; sādhū kho tvañ, Sāriputta, imassa mayā sañkhittena bhāsitassa vitthārena atthañ avibhattassa vitthārena atthañ ājānāsi.

“Cakkhuviññeyyañ rūpañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti kho pañ etañ vuttañ mayā. Kiñ c’ etañ paṭicca vuttañ? Yathārūpañ . . . (&c. as above). . . . “Manoviññeyyañ dhammañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti” iti yañ tañ vuttañ mayā idam etañ paṭicca vuttañ.

Imassa kho, Sāriputta, mayā sañkhittena bhāsitassa evañ vitthārena attho daṭṭhabbo.

Cīvarañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; piṇḍapātañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; senāsanañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; gāmañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; nigamañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; nagarañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; janapadañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pi; puggalañ p’ ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti.

<sup>1</sup> S<sup>ky</sup> omit bhante.



Evam̐ vutte āyasmā Sāriputto Bhagavantam̐ etad  
avoca : Imassa kho aham̐, bhante, Bhagavatā saṅkhittena  
bhāsitaṣṣa vitthārena attham̐ avibhattassa evam̐ vitthārena  
attham̐ ājānāmi :—

“Cīvaram̐ p' aham̐, Sāriputta, duvidhena vadāmi  
sevitabbam̐ pi asevitabbam̐ pīti” iti kho pan' etam̐ vuttam̐  
Bhagavatā. Kiñ c' etam̐ paṭicca vuttam̐? Yathārūpaṃ,  
bhante, cīvaram̐ sevato akusalā dhammā abhivaḍḍhanti  
kusalā dhammā parihāyanti, evarūpaṃ cīvaram̐ na sevi-  
tabbam̐. Yathārūpaṃ ca kho, bhante, cīvaram̐ sevato  
akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti,  
evarūpaṃ cīvaram̐ sevitabbam̐. “Cīvaram̐ p' aham̐, Sāri-  
putta, duvidhena vadāmi sevitabbam̐ pi asevitabbam̐ pīti”  
iti yan tam̐ vuttam̐ Bhagavatā idam̐ etam̐ paṭicca  
vuttam̐.

“Piṇḍapataṃ p' aham̐, Sāriputta, duvidhena vadāmi  
. . . etam̐ paṭicca vuttam̐.

“Senāsanaṃ p' aham̐, Sāriputta, duvidhena vadāmi  
. . . etam̐ paṭicca vuttam̐.

“Gāmaṃ p' aham̐, Sāriputta, . . . etam̐ paṭicca  
vuttam̐.

“Nigamaṃ p' aham̐, Sāriputta, . . . etam̐ paṭicca  
vuttam̐.

“Nagaraṃ p' aham̐, Sāriputta, . . . etam̐ paṭicca  
vuttam̐.

“Janapadaṃ p' aham̐, Sāriputta, . . . etam̐ paṭicca  
vuttam̐.

“Puggalaṃ p' aham̐, Sāriputta, . . . etam̐ paṭicca  
vuttam̐.”

Imassa kho aham̐, bhante, Bhagavatā, saṅkhittena  
bhāsitaṣṣa vitthārena attham̐ avibhattassa evam̐ vitthārena  
attham̐ ājānāmi.

Sādhū sādhū, Sāriputta ; sādhū kho tvaṃ, Sāriputta,  
imassa mayā saṅkhittena bhāsitaṣṣa vitthārena attham̐  
avibhattassa vitthārena attham̐ ājānāsi.

“Cīvaram̐ p' aham̐, Sāriputta, duvidhena vadāmi sevi-



tabbam pi asevitabbam pīti" iti kho pan' etam vuttam mayā. Kiñ c' etam paṭicca vuttam? Yathārūpañ, Sāriputta, cīvarañ sevato akusalā dhammā abhivaḍḍhanti . . . idam etam paṭicca vuttam.

"Piṇḍāpātañ p' ahañ, Sāriputta, duvidhena vadāmi sevitabbañ asevitabbam pīti" iti kho pan' etam vuttam mayā. Kiñ c' etam paṭicca vuttam? . . . idam etam paṭicca vuttam.

Senāsanañ p' ahañ, Sāriputta, duvidhena vadāmi sevitabbañ asevitabbam pīti—pe—evarūpañ senāsanañ na sevitabbañ—pe—evarūpañ senāsanañ sevitabbañ—pe—evarūpo gāmo na sevitabbo—pe—evarūpo gāmo sevitabbo—pe—evarūpañ nagarañ na sevitabbañ—pe—evarūpañ nagarañ sevitabbañ—pe—evarūpo janapado na sevitabbo—pe—evarūpo janapado sevitabbo—pe—. "Puggalañ p' ahañ, Sāriputta, duvidhena vadāmi sevitabbam pi asevitabbam pīti" iti kho pan' etam vuttam mayā. Kiñ c' etam paṭicca vuttam? Yathārūpañ, Sāriputta, . . . idam etam paṭicca vuttam.

Imassa kho, Sāriputta, mayā saṅkhittena bhāsitaṣṣa evañ vitthārena attho daṭṭhabbo.

Sabbe pi ce, Sāriputta, khattiyā imassa mayā saṅkhittena bhāsitaṣṣa evañ vitthārena atthañ ājāneyyuh, sabbesānañ<sup>1</sup> p' assa khattiyānañ dīgharattañ hitāya sukhāya. Sabbe pi ce, Sāriputta, brāhmaṇā—pe<sup>2</sup>—vessā—pe—sabbe pi ce, Sāriputta, suddā imassa mayā saṅkhittena bhāsitaṣṣa evañ vitthārena atthañ ājāneyyuh, sabbesānañ<sup>1</sup> p' assa suddānañ dīgharattañ hitāya sukhāya. Sadevako ce pi, Sāriputta, loko samārako sabbrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṅkhittena bhāsitaṣṣa evañ vitthārena atthañ ājāneyyuh, sadevakassa lokassa samārakassa sabbrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattañ hitāya sukhāyāti.

<sup>1</sup> So all MSS.  
Sāriputta before vassā.

<sup>2</sup> Si omits pe and adds sabbe pi ce



Idam avoca Bhagavā. Attamano āyasmā Sāriputto Bhagavato bhāsitaṃ abhinandīti.

SEVITABBA-ASEVITABBASUTTAM<sup>1</sup> CATUTTHAM.

## 115.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattihyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Yāni kānici, bhikkhave, bhayāni uppajjanti, sabbāni tāni bālato uppajjanti no paṇḍitato. Ye keci upaddavā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Ye keci upasaggā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā<sup>2</sup> aggimukko<sup>3</sup> kūṭāgārāni pi dahati + ullittāvalittāni nivātāni<sup>5</sup> phussitaggaḷāni pihitavātapānāni,—evam eva kho, bhikkhave, yāni kānici bhayāni uppajjanti, sabbāni tāni bālato uppajjanti no paṇḍitato; ye keci upaddavā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato; ye keci upasaggā uppajjanti, sabbe te bālato uppajjanti no paṇḍitato. Iti kho, bhikkhave, sappatibhayo bālo, appatibhayo paṇḍito; sa-upaddavo bālo, anupaddavo paṇḍito; sa-upasaggo bālo, anupasaggo paṇḍito. Na 'tthi, bhikkhave, paṇḍitavo bhayaṃ, na 'tthi paṇḍitavo upaddavo, na 'tthi paṇḍitavo upasaggo. Tasmātiha, bhikkhave, paṇḍitā bhavissāma vīmaṃsakā<sup>6</sup> ti<sup>6</sup>; evaṃ hi vo, bhikkhave, sikkhitabban ti.

<sup>1</sup> So Bu; Si Sevitabbāsevitabbasuttam; S<sup>kv</sup> Sevitabbasuttam.

<sup>2</sup> So Si Bu; S<sup>kv</sup> n—ro vā t—ro vā. <sup>3</sup> So S<sup>kv</sup>; Si aggimutto.

<sup>4</sup> So S<sup>kv</sup>; Si dahati.

<sup>5</sup> Si omits here. Cf. Vol. II. p. 8.

<sup>6</sup> Si bhavissāmāti, omitting vīmaṃsakā.



Evam vutte āyasmā Ānando Bhagavantam etad avoca :  
—Kittāvatā nu kho, bhante, paṇḍito bhikkhu vīmaṁsako  
ti alam vacanāyāti?

Yato kho, Ānanda, bhikkhu, dhātukusalo ca hoti  
āyatanakusalo ca hoti paṭicasamuppādakusalo ca hoti  
thānāṭṭhānakusalo ca hoti, ettāvatā kho, Ānanda, paṇḍito  
bhikkhu vīmaṁsako ti alam vacanāyāti.

Kittāvatā pana, bhante, bhikkhu dhātukusalo ti alam  
vacanāyāti?

Aṭṭhārasa kho imā, Ānanda, dhātuyo :—Cakkhudhātu,  
rūpadhātu, cakkhuviññāpadhātu; sotadhātu, saddadhātu,  
sotaviññāpadhātu; ghānadhātu, gandhadhātu, ghānaviññā-  
padhātu; jivhādhātu, rasadhātu, jivhāviññāpadhātu;  
kāyadhātu, phoṭṭhabbadhātu, kāyaviññāpadhātu; mano-  
dhātu, dhammadhātu, manoviññāpadhātūti. Imā kho,  
Ānanda, aṭṭhārasa dhātuyo yato jānāti passati, ettāvatā  
pi kho, Ānanda, dhātukusalo bhikkhūti alam vacanā-  
yāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
bhikkhūti alam vacanāyāti?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Paṭhavī-  
dhātu, āpodhātu, vāyodhātu, tejodhātu, ākāśadhātu, viññā-  
padhātu. Imā kho, Ānanda, cha dhātuyo yato jānāti passati,  
ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alam  
vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
bhikkhūti alam vacanāyāti?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Sukha-  
dhātu, dukkhadhātu, somanassadhātu, domanassadhātu,  
upekḥadhātu, avijjādhātu. Imā kho, Ānanda, cha dhātuyo  
yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo  
bhikkhūti alam vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo  
bhikkhūti alam vacanāyāti?

Siyā, Ānanda. Cha-y-imā, Ānanda, dhātuyo : Kāma-  
dhātu, nekkhammadhātu, vyāpādadhātu, avyāpādadhātu,



vihesādhātu,<sup>1</sup> avihesādhātu. Imā kho, Ānanda, dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Siyā pana, bhante, añño pi pariyāyo yathā dhātukusalo bhikkhūti alaṃ vacanāyāti?

Siyā, Ānanda. Tisso imā, Ānanda, dhātuyo : Kāma-dhātu, rūpadhātu, arūpadhātu. Imā kho, Ānanda, tisso dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Siyā pana, bhante, añño pariyāyo yathā dhātukusalo bhikkhūti alaṃ vacanāyāti?

Siyā, Ānanda. Dve imā, Ānanda, dhātuyo : Saṃkhatā ca dhātu asaṃkhatā ca dhātu. Imā kho, Ānanda, dve dhātuyo yato jānāti passati, ettāvatā pi kho, Ānanda, dhātukusalo bhikkhūti alaṃ vacanāyāti.

Kittāvatā pana, bhante, āyatanakusalo bhikkhūti alaṃ vacanāyāti?

Cha kho pan' imāni, Ānanda, ajjhattikabāhirāni āyatanāni : Cakkhu<sup>2</sup> c' eva rūpaṃ ca, sotaṃ ca saddo ca, ghānaṃ ca gandho ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbo ca, mano ca dhammā ca. Imāni kho, Ānanda, cha<sup>3</sup> ajjhattikabāhirāni āyatanāni yato jānāti passati, ettāvatā kho, Ānanda, āyatanakusalo bhikkhūti alaṃ vacanāyāti.

Kittāvatā pana, bhante, paṭiccasamuppādakusalo bhikkhūti alaṃ vacanāyāti?

Idh', Ānanda, bhikkhu evaṃ jānāti. Imasmiṃ sati, idaṃ hoti; imass' uppādā idaṃ uppajjati; imasmiṃ asati, idaṃ na hoti; imassa nirodhā idaṃ nirujjhati;—yadidaṃ avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanāṃ, salāyatanāpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā

<sup>1</sup> So S<sup>vy</sup>; Si vihiṃsādhātu and avihiṃsādhātu.  
Si cakkhu.

<sup>2</sup> So S<sup>vy</sup>;

<sup>3</sup> S<sup>vy</sup> omit cha.



bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ soka-paridevadukkhadomanassupāyāsā saṃbhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti—avijjāya tveva<sup>1</sup> asesavirāgaṇirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upādānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātinirodho, jātinirodhā jarāmaraññaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti. Ettāvata kho, Ānanda, paṭiccasamuppādukusalō bhikkhūti alaṃ vacanāyāti.

Kittāvata pana, bhante, tñhānāṭṭhānakusalō bhikkhūti alaṃ vacanāyāti?

Idh', Ānanda, bhikkhu: Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci saṃkhāraṃ niccato upagaccheyya, n' etaṃ tñhānaṃ vijjatīti pajānāti; Tñhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci saṃkhāraṃ niccato upagaccheyya, tñhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci saṃkhāraṃ sukhato upagaccheyya, n' etaṃ tñhānaṃ vijjatīti pajānāti; Tñhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci saṃkhāraṃ sukhato upagaccheyya, tñhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo kiñci dhammaṃ attato<sup>2</sup> upagaccheyya, n' etaṃ tñhānaṃ vijjatīti pajānāti; Tñhānaṃ ca kho etaṃ vijjati yaṃ puthujjano kiñci dhammaṃ attato upagaccheyya, tñhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitaṃ voropeyya, n' etaṃ tñhānaṃ vijjatīti pajānāti; Tñhānaṃ ca kho etaṃ vijjati yaṃ puthujjano mātaraṃ jīvitaṃ voropeyya, tñhānam etaṃ vijjatīti pajānāti; Aṭṭhānam etaṃ anavakāso yaṃ

<sup>1</sup> So Si; S<sup>v</sup> avijjāyave; S<sup>k</sup> avijjāyanteva.

<sup>2</sup> So Si; S<sup>ky</sup> attano.



diṭṭhisampanno puggalo pitarāṇi jīvītā voropeyya<sup>1</sup>—pe<sup>1</sup>—  
 arahantaṇi jīvītā voropeyya<sup>2</sup>—pe—; Aṭṭhānam etaṇi anava-  
 kāso yaṇi diṭṭhisampanno puggalo duṭṭhacitto Tathāgatassa  
 lohitaṇi uppādeyya, n' etaṇi ṭhānaṇi vijjatīti pajānāti;  
 Ṭhānaṇ ca kho etaṇi vijjati yaṇi puthujjano duṭṭhacitto  
 Tathāgatassa lohitaṇi uppādeyya, ṭhānam etaṇi vijjatīti  
 pajānāti; Aṭṭhānam etaṇi anavakāso yaṇi diṭṭhisampanno  
 puggalo saṇghaṇi bhindeyya, n' etaṇi ṭhānaṇi vijjatīti  
 pajānāti; Ṭhānaṇ ca kho etaṇi vijjati yaṇi puthujjano saṇ-  
 ghaṇi bhindeyya, ṭhānam etaṇi vijjatīti pajānāti; Aṭṭhānam  
 etaṇi anavakāso yaṇi diṭṭhisampanno puggalo aññaṇi  
 Satthāraṇi uddiseyya, n' etaṇi ṭhānaṇi vijjatīti pajānāti;  
 Ṭhānaṇ ca kho etaṇi vijjati yaṇi puthujjano aññaṇi Satthā-  
 raṇi uddiseyya, ṭhānam etaṇi vijjatīti pajānāti; Aṭṭhānam  
 etaṇi anavakāso yaṇi ekissā lokadhātuyā dve arahanto  
 Sammāsambuddhā apubbāṇi acarimaṇi uppajjeyyūṇi, n'  
 etaṇi ṭhānaṇi vijjatīti pajānāti; Ṭhānaṇ ca kho etaṇi  
 vijjati yaṇi ekissā lokadhātuyā eko arahāṇi Sammāsa-  
 muddho uppajjeyya, ṭhānam etaṇi vijjatīti pajānāti; Aṭṭhānam  
 etaṇi anavakāso yaṇi ekissā lokadhātuyā dve rājāno cakka-  
 vattino<sup>3</sup> apubbāṇi acarimaṇi uppajjeyyūṇi, n' etaṇi ṭhānaṇi  
 vijjatīti pajānāti; Ṭhānaṇ ca kho etaṇi vijjati yaṇi ekissā  
 lokadhātuyā eko rājā cakkavattī<sup>4</sup> uppajjeyya, ṭhānam etaṇi  
 vijjatīti pajānāti; Aṭṭhānam etaṇi anavakāso yaṇi itthi  
 arahāṇi assa Sammāsambuddho, n' etaṇi ṭhānaṇi vijjatīti  
 pajānāti; Ṭhānaṇ ca kho etaṇi vijjati yaṇi puriso arahāṇi  
 assa Sammāsambuddho, ṭhānam etaṇi vijjatīti pajānāti;  
 Aṭṭhānam etaṇi anavakāso yaṇi itthi rājā assa cakkavattī,  
 n' etaṇi ṭhānaṇi vijjatīti pajānāti; Ṭhānaṇ ca kho etaṇi  
 vijjati yaṇi puriso rājā assa cakkavattī, ṭhānam etaṇi vijjatīti  
 pajānāti; Aṭṭhānam etaṇi anavakāso yaṇi itthi Sakkattaṇi

<sup>1</sup> Si adds: n' etaṇi ṭhānaṇi vijjatīti pajānāti. Ṭhānaṇ ca kho  
 etaṇi vijjati yaṇi puthujjano pitarāṇi jīvītā voropeyya. <sup>2</sup> Si

adds: ṭhānam etaṇi vijjatīti pajānāti. <sup>3</sup> So Si; S<sup>av</sup> c—i.

<sup>4</sup> Si c—i always.



kareyya,<sup>1</sup> n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puriso Sakkattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ itthi Mārattaṃ kareyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puriso Mārattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ itthi Brahmattaṃ kareyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ puriso Brahmattaṃ kareyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ vacīduccaritassa—pe<sup>2</sup>—yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ vacīsucaritassa—pe<sup>2</sup>—yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānaṃ etaṃ vijjatīti pajānāti; Aṭṭhānaṃ etaṃ anavakāso yaṃ kāyaduccaritassa—maṅgī tannidānā tappaccayā kāyassa bhedaṃ paramaṃ maraṇā sugatīm saggaṃ lokāṃ uppajjeyya, n' etaṃ ṭhānaṃ vijjatīti pajānāti; Ṭhānaṃ ca kho etaṃ vijjati yaṃ kāyaduccari-

<sup>1</sup> Si reads *kāreyya* and continues: *Mārattaṃ kāreyya; Brahmattaṃ kāreyya n' etaṃ ṭhānaṃ vijjatīti pajānāti. Ṭhānaṃ ca kho etaṃ vijjati, yaṃ puriso Sakkattaṃ kāreyya, Mārattaṃ kāreyya, Brahmattaṃ kāreyya, ṭhānaṃ etaṃ (&c.).*

<sup>2</sup> Si omits.



tasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ param maraṇā apāyaṁ duggatiṁ vinipātāṁ nirayaṁ uppajjeyya, tñānam etaṁ vijjatīti pajānāti; Aṭṭhānam etaṁ anavakāso yaṁ vacīduccaritasamaṅgī — pe — yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ param maraṇā sugatiṁ saggaṁ lokāṁ uppajjeyya, n' etaṁ tñānaṁ vijjatīti pajānāti; Tñānaṁ ca kho etaṁ vijjati yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ param maraṇā apāyaṁ duggatiṁ vinipātāṁ nirayaṁ uppajjeyya, tñānam etaṁ vijjatīti pajānāti; Aṭṭhānam etaṁ anavakāso yaṁ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ parammaraṇā apāyaṁ duggatiṁ vinipātāṁ nirayaṁ uppajjeyya, n' etaṁ tñānaṁ vijjatīti pajānāti; Tñānaṁ ca kho etaṁ vijjati yaṁ kāyasucaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ param maraṇā sugatiṁ saggaṁ lokāṁ uppajjeyya, tñānam etaṁ vijjatīti pajānāti; Aṭṭhānam etaṁ anavakāso yaṁ vacīduccaritasamaṅgī — pe — yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ apāyaṁ duggatiṁ vinipātāṁ nirayaṁ uppajjeyya, n' etaṁ tñānaṁ vijjatīti pajānāti; Tñānaṁ ca kho etaṁ vijjati yaṁ manoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṁ param maraṇā sugatiṁ saggaṁ lokāṁ uppajjeyya, tñānam etaṁ vijjatīti pajānāti. — Ettāvatā kho, Ānanda, tñānāṭṭhānakusalo bhikkhūti alaṁ vacanāyāti.

Evam vutte āyasmā Ānando Bhagavantam etaṁ avoca: Acchariyaṁ, bhante; abbhutaṁ, bhante. Konāmo ayaṁ, bhante, dhammapariyāyo ti?

Tasmātiha tvaṁ, Ānanda, imaṁ dhammapariyāyaṁ Bahudhātuko ti pi naṁ dhārehi, Catuparivaṭṭo ti pi naṁ dhārehi, Dhammādāso ti pi naṁ dhārehi, Amatadundubhīti pi naṁ dhārehi, Anuttaro Saṅgāmaṁ vijayo ti pi naṁ dhārehi.

Idam avoca Bhagavā. Attamaṇo āyasmā Ānando Bhagavato bhāsitaṁ abhinandīti.



## 116.

Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Isigilismiṃ pabbate. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : Passatha no tumhe, bhikkhave, etam Vebhāram pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Vebhārassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etam Paṇḍavam pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Paṇḍavassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etam Vepullam pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Vepullassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, etam Gijjhakūṭam pabbatan ti ?

Evam, bhante.

Etassa pi kho, bhikkhave, Gijjhakūṭassa pabbatassa aññā va samaññā ahosi aññā paññatti. Passatha no tumhe, bhikkhave, imam Isigiliṃ pabbatan ti ?

Evam, bhante.

Imassa<sup>\*</sup> kho, bhikkhave, Isigilissa pabbatassa esā va samaññā ahosi esā paññatti.

Bhūtapubbam, bhikkhave, pañca Paccekabuddhasatāni imasmim Isigilismiṃ pabbate ciranivāsino ahesum. Te imam pabbatam pavisantā dissanti pavitṭhā na dissanti. Tam enam manussā disvā evam āhaṃsu : Ayaṃ pabbato ime isī gilatīti Isigili Isigili tveva samaññā udapādi. Ācikkhissāmi, bhikkhave, Paccekabuddhānam nāmāni ; kittayissāmi, bhikkhave, Paccekabuddhānam nāmāni ; desissāmi,

\* Si adds pi.



bhikkhave, Paccekabuddhānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmi.

Evam bhante ti kho te bhikkhū Bhagavato paccasosun.

Bhagavā etad avoca :—

Ariṭṭho nāma, bhikkhave, paccekabuddho <sup>1</sup> imasmiṃ Isigilismiṃ pabbate cīranivāsī ahoṣi; Upariṭṭho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Tagarasikhī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Yasassī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Sudassano nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Piyadassī nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Gandhāro nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Piṇḍolo nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Upāsabho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Nītho <sup>2</sup> nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Tatho nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Sutavā nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi; Bhāvitatto nāma, bhikkhave, paccekabuddho imasmiṃ Isigilismiṃ cīranivāsī ahoṣi.

Ye sattasārā anighā nirāsā paccekam ev' ajjhagamun subodhim,

Tesaṃ visallānaṃ naruttamānaṃ nāmāni me kittayato suṇātha.

Ariṭṭho Upariṭṭho Tagarasikhī Yasassī Sudassano Piyadassī ca buddho

Gandhāro Piṇḍolo Upāsabho ca Nītho Tatho Sutavā Bhāvitatto

<sup>1</sup> S<sup>2</sup> Si throughout the following prose passage read paccekasambuddho; supra et infra paccekab<sup>2</sup>.

<sup>2</sup> Si Nītho.



Sumbho Subho Methulo Aṭṭhamo ca Athassumegho Anigho  
 Sudāṭho  
 Paccekabuddhā bhavanettikhīṇā Hiṅgū ca Hiṅgo ca mahā-  
 nubhāvā  
 Dve Jālino munino Aṭṭhako ca atha Kosalo buddho atho  
 Subāhu  
 Upanemi so Nemi so Santacitto sacco tatho virajo paṇḍito  
 ca  
 Kālūpakālā Vijito Jito ca Aṅgo ca Paṅgo ca Gutijjito <sup>1</sup> ca.  
 Passī jahī <sup>2</sup> upadhiṇi dukkhamūlāni Aparājito Mārabalāni  
 ajesi.  
 Satthā Pavattā Sarabhaṅgo Lomahaṇiso Uccaṅgamāyo  
 Asito Ānāsavo  
 Manomayo mānacchido ca Bandhumā Tadādhimutto vi-  
 malo ca ketumā  
 Ketumbarāgo ca Mātāṅgo Ariyo ath' Accuto Accutagāma-  
 byāmako  
 Sumaṅgalo Dabbilo Supatiṭṭhito Asayho Khemābhirato ca  
 Sorato  
 Durannayo Saṅgho atho pi Ujjayo aparo munī <sup>3</sup> Sayho  
 anomanikkhamo  
 Ānanda-Nando Upanando dvādasa Bhāradvājā <sup>4</sup> antimade-  
 hadhārī  
 Bodhi-Mahānāmo atho pi uttaro kesī sikhī sundaro Bhāra-  
 dvājō  
 Tissūpatissā bhavabandhanacchidā Upasīdarī taṇhacchido  
 ca Sīdarī  
 Buddho ahu Maṅgalo vītarāgo Usabh' acchidā jāliniṇi  
 dukkhamūlāni  
 Santāni padaṇi ajjhagam' Upanīto uposatho sundaro sacca-  
 nāmo  
 Jeto Jayanto Padumo Uppalo ca Padumuttaro Rakkhito  
 Pabbato ca

<sup>1</sup> Si Guticchito.<sup>2</sup> So S<sup>ky</sup> Bu; Si Passījahī.<sup>3</sup> Si muni.<sup>4</sup> So Bu; S<sup>v</sup> Bhāradvāyojā; S<sup>k</sup> Si Bhāradvājō.



Mānathhaddho sobhito Vitarāgo Kaṇho ca Buddho suvimuttacitto.

Ete ca aññe ca mahānubhāvā paccekabuddhā bhavanettikhīṇā.

Te sabbasaṅgātigate<sup>1</sup> mahesī parinibbute vandatha appameyye ti.

ISIGILISUTTAM CHATTHAM.

## 117.

Evam me sutam. Ekam samayam Bhagavā Sāvattihiyam viharati Jetavane Ānāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Ariyam vo, bhikkhave, sammāsamādhim desissāmi sa-upanisam saparikkhāram. Tam supātha sādhu kam manasikarotha, bhāssissamīti. Evam bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Katamo ca, bhikkhave, ariyo sammāsamādhi sa-upaniso saparikkhāro? Seyyathidam: sammāditṭhi sammāsariṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati. Yā kho, bhikkhave, imehi sattaṅgehi cittassa ekaggatā parikkhatā, ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi sa-upaniso iti pi, saparikkhāro iti pi.

Tatra, bhikkhave, sammāditṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammāditṭhi pubbaṅgamā hoti? Micchāditṭhim: Micchāditṭhī pajānāti, sammāditṭhim: Sammāditṭhī pajānāti. Sā 'ssa hoti sammāditṭhi. Katamā ca, bhikkhave, micchāditṭhi? Na 'tthi dinnam, na 'tthi yitṭham, na 'tthi hutam, na 'tthi sukataḍukkaṭṭanāṃ kammanāṃ phalaṃ vipāko, na 'tthi ayaṃ loko, na 'tthi paro loko, na 'tthi mātā, na 'tthi pitā, na 'tthi sattā opapātikā, na

<sup>1</sup> So S<sup>v</sup>; Si s—dhigate.



'tthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentīti; ayaṁ, bhikkhave, micchādiṭṭhi.

Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhiṁ p' ahaṁ, bhikkhave, dvayaṁ vadāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puññābhāgiyā<sup>1</sup> upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā? Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukaṭadukkaṭānam kammanam phalam vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedentīti; ayaṁ, bhikkhave, sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā.

Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa<sup>2</sup> ariyamaggassa<sup>3</sup> samaṅgino ariyamaggaṁ bhāvayato paññā paññindriyaṁ paññābalaṁ dhammavicayasambojhaṅgo sammādiṭṭhi maggaṅgā, — ayaṁ, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅga. Yo<sup>4</sup> micchādiṭṭhiyā pahānāya vāyamati sammādiṭṭhiyā upasam-padāya, sāssa<sup>5</sup> hoti sammāvāyāmo. So sato micchādiṭṭhiṁ pajahati, sato sammādiṭṭhiṁ upasampajja viharati; sāssa hoti sammāsati. Itissime tayo dhammā sammādiṭṭhiṁ anuparidhāvanti anuparivattanti, seyyathidaṁ: sammādiṭṭhi sammāvāyāmo sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathan ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsankappaṁ: Micchāsankappo ti pajānāti, sammā-sankappaṁ: Sammāsankappo ti pajānāti—sā 'ssa hoti

<sup>1</sup> So S<sup>ky</sup>; Si Bu puññabh°.

<sup>2</sup> So Si; S<sup>ky</sup> omit.

<sup>3</sup> So S<sup>ky</sup>; Si ariyamaggasamaṅgino.

<sup>4</sup> So S<sup>ky</sup>; Si so.

<sup>5</sup> So S<sup>ky</sup> and (once) Si; Si usually svāssa.



sammādiṭṭhi. Katamo ca, bhikkhave, micchāsaukappo? Kāmasaukappo, vyāpādasaukappo, vihiṇṣāsaukappo, ayaṃ, bhikkhave, micchāsaukappo. Katamo ca, bhikkhave, sammāsaukappo? Sammāsaukappaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammāsaukappo sāsavo puññābhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaukappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaukappo sāsavo puññābhāgiyo upadhivepakko? Nekkhammasaukappo, avyāpādasaukappo, avihīṇṣāsaukappo,—ayaṃ, bhikkhave, sammāsaukappo sāsavo puññābhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammāsaukappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggassa samaṅgino ariyamaggaṃ bhāvayato takko vitakko saukappo appanāvyaṇṇā cetaso abhiniropanā vācāsaukharo,<sup>1</sup> ayaṃ, bhikkhave, sammāsaukappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsaukappassa pahānāya vāyamati sammāsaukappassa upasampadāya; so 'ssa<sup>2</sup> hoti sammāvāyāmo. So sato micchāsaukappaṃ pajahati, sato sammāsaukappaṃ upasampajja viharati. Sā 'ssa hoti sammāsati. Itissime tayo dhammā sammāsaukappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ: sammādiṭṭhi sammāvāyāmo sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācāṃ: Micchāvācā ti pajānāti; sammāvācāṃ: Sammāvācā ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo,—ayaṃ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācāṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammāvācā sāsavā puññābhāgiyā upadhivepakkhā; atthi,

<sup>1</sup> S<sup>vy</sup> Si vacīsamkhāro. Buddhaghosa (MS. of R.A.S.) has the following: Vācīsamkhārotīti vacīsamkhāro. My own MS. of Bu reads: Vācīsamkharotīti.

<sup>2</sup> So S<sup>vy</sup>; Si svāssa.



bhikkhave, sammāvācā ariyā anāsava lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsava puññabhāgiyā upadhivepakka? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,—ayaṃ, bhikkhave, sammāvācā sāsava puññabhāgiyā upadhivepakka. Katamā ca, bhikkhave, sammāvācā ariyā anāsava lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi pi vacīduccaritehi āraṭi virati paṭivirati veramaṇī,—ayaṃ, bhikkhave, sammāvācā ariyā anāsava lokuttarā maggaṅgā. So micchāvācāya pahāṇāya vāyamati, sammāvācāya upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathīdaṃ: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṃ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ: Micchākammanto ti pajānāti; sammākammantaṃ: Sammākammanto ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pāpātipāto, adinnādānaṃ, kāmesu micchācāro,—ayaṃ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantaṃ p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko? Atthi, bhikkhave, pāpātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī; ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi pi kāyaduccaritehi āraṭi virati paṭivirati veramaṇī; ayaṃ bhikkhave, sammākammanto



ariyo anāsavo lokuttaro maggaṅgo. So micchākammantassa pahānāya vāyamati sammākammantassa upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchākammantanti pajahati, sato sammākammantanti upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammākammantanti anuparidhāvanti anuparivattanti, seyyathidampi: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṇ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchā-ājivani: Micchā-ājivo ti pajānāti; sammā-ājivani: Sammā-ājivo ti pajānāti; sā 'ssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchā-ājivo? Kubanā<sup>1</sup> lapanā nemittakatā nippesikatā lābhena lābhanti nijigimsanatā,—ayaṃ, bhikkhave, micchā-ājivo. Katamo ca, bhikkhave, sammā-ājivo? Sammā-ājivani p' ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammā-ājivo sāsavo puññābhāgiyo upadhivepakko; atthi, bhikkhave, sammā-ājivo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammā-ājivo sāsavo puññābhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchā-ājivani pahāya sammā-ājivena jivikanti kappeti; ayaṃ, bhikkhave, sammā-ājivo sāsavo puññābhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammā-ājivo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṇi bhāvayato micchā-ājivā ārati virati paṭivirati veramaṇi; ayaṃ, bhikkhave, sammā-ājivo ariyo anāsavo lokuttaro maggaṅgo. So micchā-ājivassa pahānāya vāyamati sammā-ājivassa upasampadāya; so 'ssa hoti sammāvāyāmo. So sato micchā-ājivani pajahati, sato sammā-ājivani upasampajja viharati; sā 'ssa hoti sammāsati. Itissime tayo dhammā sammā-ājivani anuparidhāvanti anuparivattanti, seyyathidampi: sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṇ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

<sup>1</sup> So Si Bu; S<sup>ky</sup> kubaṇalapanā.



Sammādiṭṭhissa, bhikkhave, sammāsāṅkappo pahoti; sammāsāṅkappassa sammāvācā pahoti; sammāvācassa sammākammanto pahoti; sammākammantassa sammā-ājīvo pahoti; sammā-ājīvassa sammāvāyāmo pahoti; sammāvāyāmassa sammāsati pahoti; sammāsatisa sammāsamādhī pahoti; sammāsamādhissa sammāñāṇaṇṇ pahoti; sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekho paṭipado <sup>1</sup> dasaṅgasamannāgato <sup>2</sup> arahā hoti.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṇ ca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa bhikkhave, micchādiṭṭhi nijjiṇṇa hoti; ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti; sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ <sup>3</sup> gacchanti. Sammāsāṅkappassa, bhikkhave, micchāsāṅkappo nijjiṇṇo hoti <sup>4</sup>; ye ca micchāsāṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti; sammāsāṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti; ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti; ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammākammantapaccayā aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammā-ājīvassa, bhikkhave, micchā-ājīvo nijjiṇṇo hoti; ye ca micchā-ājīvapaccayā aneke

<sup>1</sup> So S<sup>ky</sup>; Si omits. <sup>2</sup> Si dasaṅgas<sup>o</sup>. <sup>3</sup> Si bh—parip<sup>o</sup>.

<sup>4</sup> Si continues:—pe—sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti. Sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti. Sammā-ājīvassa, bhikkhave, sammā-ājīvo nijjiṇṇo hoti. Sammāvāyāmassa . . . hoti. Sammāñāṇassa . . . hoti. Sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti, ye ca) &c., &c.).



pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammā-ājīvapaccayā aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti; ye ca micchāvāyānapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvāyānapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammasatissa, bhikkhave, micchāsati nijjiṇṇā hoti; ye ca micchāsati-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāsati-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammasamādhissa, bhikkhave, micchāsamādhī nijjiṇṇā hoti; ye ca micchāsamādhī-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāsamādhī-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammāñāṇassa, bhikkhave, micchāñāṇaṇi nijjiṇṇāni hoti; ye ca micchāñāṇa-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāñāṇa-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti; ye ca micchāvimutti-paccayā aneke pāpakā akusalā dhammā sambhavanti, te c' assa nijjiṇṇā honti, sammāvimutti-paccayā ca aneke kusalā dhammā bhāvanāpāripūriṇ gacchanti. Iti, kho, bhikkhave, vīsati kusalapakkhā vīsati akusalapakkhā. Mahācattārīsako dhammapariyāyo pavattito appativattiyo samaṇena vā brāhmaṇena vā devena vā Mārena vā<sup>1</sup> Brahmunā vā kenaci vā lokasmiṇ.<sup>2</sup> Yo hi koci,<sup>3</sup> bhikkhave, samaṇo vā brāhmaṇo vā, imaṇi mahācattārīsakaṇi dhammapariyāyaṇi garahitabbaṇi paṭikkositabbaṇi maññeyya, tassa diṭṭhe va dhamme dasa sahadhammikā vādanuvādā<sup>4</sup> gārayhaṇi 5 ṭhānaṇi āgacchanti. Sammādiṭṭhiṇ ce bhavaṇi garahati, ye ca micchādiṭṭhi<sup>6</sup> samaṇabrāhmaṇā te bhoto pujjā te bhoto pāsāsiṇsā. Sammasaṅkappaṇ ce bhavaṇi

<sup>1</sup> Si omits Mārena vā.<sup>2</sup> Si lokasmiṇ ti.<sup>3</sup> S<sup>ky</sup> ye

hi keci.

<sup>4</sup> So Si; S<sup>ky</sup> vādanupātā as at II. Maj. p. 127.

Si gāreyhatṭhānaṇi.

<sup>6</sup> Si micchādiṭṭhi; S<sup>ky</sup> micchādiṭṭhiṇi.



garahati, ye ca micchāsāṃkappā samaṇabrāhmaṇā te bhoto  
pujā te bhoto pāsāṃsā. Sammāvācaṇ ce bhavaṃ garahati,<sup>1</sup>  
ye cā . . . pāsāṃsā. Sammākammantaṇ ce . . . pāsāṃsā.  
Sammā-ājīvaṇ ce . . . pāsāṃsā. Sammāvāyāmaṇ ce . . .  
pāsāṃsā. Sammāsatiṇ ce . . . pāsāṃsā. Sammāsamādhīṇ  
ce . . . pāsāṃsā. Sammāñāpaṇ ce . . . pāsāṃsā. Sammā-  
vimuttiṇ ce bhavaṃ garahati, ye ca micchāvimutti samaṇa-  
brāhmaṇā te bhoto pujā te bhoto pāsāṃsā. Yo hi<sup>2</sup> koci,  
bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ  
dhammapariyāyaṃ garahitabbaṃ paṭikkositaḥkappaṃ maññeyya,  
tassa diṭṭhe va dhamme ime dasa sabadhammikā vādānu-  
vādā gārayhaṃ ṭhānaṃ āgacchanti. Ye pi te, bhikkhave,  
ahesaṃ Okkalā<sup>3</sup> Vassa-Bhaṇṇā ahetuvādā akiriyaṇvādā  
natthikavādā, te pi mahācattārīsakaṃ dhammapariyāyaṃ  
na garahitabbaṃ na paṭikkositaḥkappaṃ maññeyyūṃ. Taṃ  
kissa hetu? Nindāvyārosa-upārambhabhaya<sup>4</sup> ti.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato  
bhāsitaṃ abhinandun ti.

MAHĀCATTĀRĪSAKASUTTAṀ SATTAMAṀ.

## 118.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Savatthi-  
yaṃ viharati Pubbārāme Migāramātu pāsāde sambahulehi  
abhiññātehi abhiññātehi therehi sāvaṃkehi saddhiṃ,— āya-  
matā ca Sāriputtena, āyasmatā ca Mahā-Moggallānena,  
āyasmatā ca Mahā-Kassapena, āyasmatā ca Mahā-Kaccā-  
yanena, āyasmatā ca Mahā-Koṭṭhitena, āyasmatā ca Mahā-  
Kappinena,<sup>5</sup> āyasmatā ca Mahā-Cundena, āyasmatā ca

<sup>1</sup> Si omits rest of sentence, here et infra, resuming full recital  
with Sammāvimuttiṇ.

<sup>2</sup> Si omits hi.

<sup>3</sup> So Bu; S<sup>vy</sup> Si

Ukkalā. + So S<sup>vy</sup> Si; Bu nindāvyāpāros<sup>3</sup>.

<sup>5</sup> S<sup>vy</sup> omits.



Anuruddhena,<sup>1</sup> āyasmatā ca Revatena, āyasmatā ca Ānandena,—aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ. Tena kho pana samayena therā bhikkhū nave bhikkhū ovaḍanti anusāsanti. Appekacce therā bhikkhū dasa pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū vīsatiṃ<sup>2</sup> pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū tiṃsam pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū cattārīsam pi bhikkhū ovaḍanti anusāsanti.<sup>3</sup> Te ca navā bhikkhū therehi bhikkhūhi ovaḍiyamānā anusāsiyamānā ulāraṃ<sup>4</sup> pubbenāparaṃ viṣesaṃ jānanti.<sup>5</sup> Tena kho pana samayena Bhagavā tadahu 'posathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiya' bhikkhu-saṃghaparivuto abbhokāse nisinno hoti.

Atha kho Bhagavā tuḥhībhūtaṃ tuḥhībhūtaṃ bhikkhu-saṃghaṃ anuviloketvā bhikkhū āmantesi: Āraddho 'smi, bhikkhave, imāya paṭipadāya, āraddhacitto 'smi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyosomattāya viriyāṃ ārabhatha appattassa pattiya, anadhiḡatassa adhiḡamāya, asacchikatassa sacchikiriyāya, idh' evāhaṃ Sāvatthiyaṃ Komudiṃ cātumāsiniṃ āgamissāmīti. Assosūṃ kho jānapadā bhikkhū: Bhagavā kira tatth'eva Sāvatthiyaṃ Komudiṃ cātumāsiniṃ āgamissatīti. Te ca<sup>6</sup> jānapadā bhikkhū Sāvatthiṃ<sup>7</sup> osaranti Bhagavantaṃ dassanāya. Te ca therā bhikkhū bhiyyosomattāya nave bhikkhū ovaḍanti anusāsanti. Appekacce therā bhikkhū dasa pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū vīsatiṃ pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū tiṃsam pi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū cattārīsam pi bhikkhū ovaḍanti anusāsanti.<sup>8</sup> Te ca navā bhikkhū therehi bhikkhūhi ovaḍiyamānā anusāsiyamānā

<sup>1</sup> Si omits,—thus leaving at nine the number of theras named, though Bu says: pāliyaṃ āgate dasa there.

<sup>2</sup> Si vīsam.

<sup>3</sup> S<sup>vy</sup> omit this clause here, but not infra.

<sup>4</sup> Si olāraṃ.

<sup>5</sup> So Bu; S<sup>vy</sup> sañjānanti; Si pajānanti.

<sup>6</sup> Si omits ca.

<sup>7</sup> So Bu; S<sup>vy</sup> Si Sāvatthiyaṃ.

<sup>8</sup> S<sup>vy</sup> omit this clause here, but not infra.



ulāraṃ<sup>1</sup> pubbenāparaṃ visesaṃ jānanti.<sup>2</sup> Tena kho pana samayena Bhagavā tadahu 'posathe pannarase Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya bhikkhusaṅgha-parivuto abbhokāse nisīno hoti.

Atha kho Bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi : Apalāpā 'yaṃ, bhikkhave, parisā, nippalāpā 'yaṃ, bhikkhave, parisā, suddhāsāre patitṭhitā. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpā 'yaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇiyo : Anuttaraṃ puññakkhettaṃ lokassāti.<sup>3</sup> Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnāṃ bahuṃ + hoti bahuṃ + dinnāṃ bahutarāṃ. Tathārūpo ayaṃ, bhikkhave bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho tathārūpā 'yaṃ, bhikkhave, parisā, yathārūpaṃ parisāṃ alaṃ yojanagaṇanāni<sup>5</sup> dassanāya gantuṃ puṭosenāpi.<sup>6</sup> Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho, tathārūpā 'yaṃ, bhikkhave, parisā.<sup>7</sup> Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavaṃ vusitavanto katakaraṇiṃ ohitabhārā anuppattasatthā parikkhīṇabhavasāmyojanā sammadaññā vimuttā ; —evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā ; —evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakid eva imaṃ lokaṃ āgantvā

<sup>1</sup> Si olāraṃ.

<sup>2</sup> So Bu ; S<sup>ky</sup> sañjānanti ; Si pajānanti.

<sup>3</sup> So S<sup>ky</sup> ; Si āhuneyyā p—ā d—ā . . . lokassa.

<sup>4</sup> Si bahu.

<sup>5</sup> Bu yojanagaṇāni.

<sup>6</sup> So Bu (adding : puṭamsenā ti pi pātho) ; Si puṭamsenāpi ; S<sup>y</sup> puṭamsenāti ; S<sup>k</sup> puṭamsenati.

<sup>7</sup> So Si ;

S<sup>ky</sup> omit these four words.



dukkhass' antaṃ karissanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe.<sup>1</sup> Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ sammappadhānānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe catunnaṃ iddhipādānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ indriyānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe pañcannaṃ balānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe sattānaṃ bojjhaṅgānaṃ bhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṃghe ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogam anuyuttā viharanti;—evarūpā pi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṃghe. Santi, bhikkhave, imasmiṃ bhikkhusaṃghe mettābhāvanānuyogam anuyuttā viharanti;<sup>2</sup>—evarūpā pi, bhikkhave, santi bhikkhū

<sup>1</sup> Si continues: Catunnaṃ iddhipādānaṃ. Pañcannaṃ indriyānaṃ. Pañcannaṃ balānaṃ. Sattānaṃ bojjhaṅgānaṃ. Ariyassa aṭṭhaṅgikassa maggassa (&c. as text). <sup>2</sup> Si continues: Karuṇābhāvanānuyogam anuyuttā viharanti. Muditābhāvanānuyogam anuyuttā viharanti, . . . &c., similarly down to . . . aniccasaññābhāvanānuyogam anuyuttā viharanti;—evarūpā pi (&c., as in text).



imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe karuṇābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe muditābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe upekhābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe asubhabhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe aniccasaññābhāvanānuyogam anuyuttā viharanti;—evarūpā pi, bhikkhave, santi bhikkhū imasmiñ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiñ bhikkhusaṅghe ānāpānasati-bhāvanānuyogam anuyuttā viharanti. Ānāpānasati, bhikkhave, bhāvitā bahulikātā mahapphalā hoti mahānisaṃsā; ānāpānasati, bhikkhave, bhāvitā bahulikātā cattāro satipaṭṭhāne paripūreti; cattāro satipaṭṭhānā bhāvitā bahulikātā satta bojjhange paripūrenti; satta bojjhaṅgā bhāvitā bahulikātā vijjāvimuttiṃ paripūrenti. Kathaṃ bhāvitā ca, bhikkhave, ānāpānasati? Kathaṃ bahulikātā? Kathaṃ mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgaragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upatthapetvā. So sato va assasati, sato passasati; diḡhaṃ vā assasanto: Diḡhaṃ assasāmīti pajānāti; diḡhaṃ vā passasanto: Diḡhaṃ passasāmīti pajānāti; rassaṃ vā assasanto: Rassaṃ assasāmīti pajānāti; rassaṃ vā passasanto: Rassaṃ passasāmīti pajānāti; Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati; Pītipaṭisaṃvedī assasissāmīti sikkhati; Pītipaṭisaṃvedī passasissāmīti sikkhati; Sukhapaṭisaṃvedī assasiss-



sāṃhīti sikkhati; Sukhapaṭisaṃhīdī passasissāṃhīti sikkhati; Cittasaṃkhārapaṭisaṃhīdī assasissāṃhīti sikkhati; Cittasaṃkhārapaṭisaṃhīdī passasissāṃhīti sikkhati; Passambhayaṃ cittasaṃkhāraṃ assasissāṃhīti sikkhati; Passambhayaṃ cittasaṃkhāraṃ passasissāṃhīti sikkhati; Cittapaṭisaṃhīdī assasissāṃhīti sikkhati; Cittapaṭisaṃhīdī passasissāṃhīti sikkhati; Abhippamodayaṃ cittaṃ assasissāṃhīti sikkhati; Abhippamodayaṃ cittaṃ passasissāṃhīti sikkhati; Samādahaṃ cittaṃ assasissāṃhīti sikkhati; Samādahaṃ cittaṃ passasissāṃhīti sikkhati; Vimocayaṃ cittaṃ assasissāṃhīti sikkhati; Vimocayaṃ cittaṃ passasissāṃhīti sikkhati; Aniccānupassī assasissāṃhīti sikkhati; Aniccānupassī passasissāṃhīti sikkhati; Virāgānupassī assasissāṃhīti sikkhati; Virāgānupassī passasissāṃhīti sikkhati; Nirodhānupassī assasissāṃhīti sikkhati; Nirodhānupassī passasissāṃhīti sikkhati; Paṭinissaggānupassī assasissāṃhīti sikkhati; Paṭinissaggānupassī passasissāṃhīti sikkhati;—evaṃ bhāvitā kho, bhikkhave, ānāpānasati, evaṃ bahulikatā mahapphalā hoti mahānisaṃsā.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānasati? Kathaṃ bahulikatā cattāro satipaṭṭhāne paripūreti? <sup>1</sup> Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto: Dīghaṃ assasāṃhīti pajānāti; dīghaṃ vā passasanto: Dīghaṃ passasāṃhīti pajānāti; rassaṃ vā assasanto: Rassaṃ assasāṃhīti pajānāti; rassaṃ vā passasanto: Rassaṃ passasāṃhīti pajānāti; Sabbakāyapaṭisaṃhīdī assasissāṃhīti sikkhati; Sabbakāyapaṭisaṃhīdī passasissāṃhīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ assasissāṃhīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ passasissāṃhīti sikkhati;—kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Kāyesu kāyāññatārāhaṃ, bhikkhave, etaṃ vadāmi yadidaṃ assāsapassāsaṃ. Tasmātiha, bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Yasmiṃ samaye, bhikkhave,

<sup>1</sup> MSS. p—enti.



bhikkhu : Pītipaṭisaṁvedī assasissāmīti sikkhati, Pītipaṭisaṁvedī passasissāmīti sikkhati, Sukhapaṭisaṁvedī assasissāmīti sikkhati, Sukhapaṭisaṁvedī passasissāmīti sikkhati, Cittasaṁkhārapaṭisaṁvedī assasissāmīti sikkhati, Cittasaṁkhārapaṭisaṁvedī passasissāmīti sikkhati, Passambhayaṁ cittasaṁkhāraṁ assasissāmīti sikkhati, Passambhayaṁ cittasaṁkhāraṁ passasissāmīti sikkhati ;—vedanāsu vedānupassī, bhikkhave, tasmīṁ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ. Vedanāsu<sup>1</sup> vedanāññatarāhaṁ,<sup>1</sup> bhikkhave, etaṁ vadāmi yadidaṁ assāsapassāsānaṁ sādhukaṁ manasikāraṁ. Tasmātiha, bhikkhave, vedanāsu<sup>2</sup> vedānupassī tasmīṁ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ. Yasmīṁ samaye, bhikkhave, bhikkhu : Citta-  
 paṭisaṁvedī assasissāmīti sikkhati, Citta-  
 paṭisaṁvedī passasissāmīti sikkhati, Abhippamodayaṁ cittaṁ assasissāmīti sikkhati, Abhippamodayaṁ cittaṁ passasissāmīti sikkhati, Samādahaṁ cittaṁ assasissāmīti sikkhati, Samādahaṁ cittaṁ passasissāmīti sikkhati, Vimocayaṁ cittaṁ assasissāmīti sikkhati, Vimocayaṁ cittaṁ passasissāmīti sikkhati ;  
 —citte cittānupassī, bhikkhave, tasmīṁ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ. Nāhaṁ, bhikkhave, muṭṭhasatissa<sup>3</sup> asampajānassa ānāpānasatibhāvanāṁ<sup>4</sup> vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmīṁ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ. Yasmīṁ samaye, bhikkhave, bhikkhu : Aniccānupassī assasissāmīti sikkhati, Aniccānupassī passasissāmīti sikkhati, Virāgānupassī . . . , Nirodhānupassī . . . , Paṭinissaggānupassī assasissāmīti sikkhati, Paṭinissaggānupassī passasissāmīti sikkhati,—dhammesu dhammānupassī, bhikkhave, tasmīṁ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ. So yaṁ taṁ abhijjhādomanas-

<sup>1</sup> S<sup>ky</sup> vedanāññatarāhaṁ.  
 Si muṭṭhasatissa.

<sup>2</sup> S<sup>ky</sup> omit.

<sup>3</sup> So S<sup>ky</sup> Bu ;

<sup>4</sup> Si ānāpānasatīṁ vadāmi.



sānañ pahānañ tañ paññāya disvā sādhukañ ajjuhekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiñ samaye bhikkhu viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassañ. Evañ bhāvitā kho, bhikkhave, ānāpānasati, evañ bahulikatā cattāro satipaṭṭhāne paripūreti.

Kathañ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathañ bahulikatā satta bojjhaṅge paripūrenti? Yasmiñ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassañ,— upaṭṭhit<sup>1</sup> assa tasmiñ samaye sati hoti asammuṭṭhā.<sup>2</sup> Yasmiñ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiñ samaye bhikkhuno āraddho hoti; satisambojjhaṅgañ tasmiñ samaye bhikkhu bhāveti; satisambojjhaṅgo tasmiñ samaye bhikkhuno bhāvanāpāripūriñ gacchati. So tathāsato<sup>3</sup> viharanto tañ dhammañ paññāya pavicinati pavicarati parivīmaṇsañ āpajjati. Yasmiñ samaye, bhikkhave, bhikkhu tathāsato viharanto tañ dhammañ paññāya pavicinati pavicarati parivīmaṇsañ āpajjati, dhammavicayasambojjhaṅgo tasmiñ samaye bhikkhuno āraddho hoti, dhammavinayasambojjhaṅgañ tasmiñ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiñ samaye bhikkhuno bhāvanāpāripūriñ gacchati, tassa tañ<sup>4</sup> dhammañ paññāya pavicinato pavicarato parivīmaṇsañ āpajjato āraddhañ hoti viriyañ asallinañ. Yasmiñ samaye, bhikkhave, bhikkhuno tañ dhammañ paññāya pavicinato pavicarato parivīmaṇsañ āpajjato āraddhañ hoti viriyañ asallinañ,<sup>4</sup> viriyasambojjhaṅgo tasmiñ samaye bhikkhuno āraddho hoti, viriyasambojjhaṅgañ tasmiñ samaye bhikkhu bhāveti, viriyasambojjhaṅgo tasmiñ samaye bhikkhuno bhāvanāpāripūriñ gacchati. Āraddhviriyassa uppajjati pīti nirāmisā. Yasmiñ samaye, bhikkhave, bhikkhuno āraddhviriyassa uppajjati

<sup>1</sup> So S<sup>v</sup>; Si appamuṭṭhā. <sup>2</sup> So Si and S<sup>t</sup> infra; S<sup>t</sup> here and S<sup>v</sup> (bis) Tathāgato. <sup>3</sup> Si omits. <sup>4</sup> Si omits these four words.



pīti nirāmisā, pītisambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, pītisambojjhaṅgañ tasmīn samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīn samaye bhikkhuno bhāvanāpāripūriñ gacchati. Pīṭimanassa kāyo pi passambhati, cittam pi passambhati. Yasmiñ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyo pi passambhati cittam pi passambhati, passaddhisambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, passaddhisambojjhaṅgañ tasmīn samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīn samaye bhikkhuno bhāvanāpāripūriñ gacchati. Passaddhakāyassa sukhino cittañ samādhīyati. Yasmiñ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittañ samādhīyati, samādhisambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, samādhisambojjhaṅgañ tasmīn samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīn samaye bhikkhuno bhāvanāpāripūriñ gacchati. So tathāsamāhitañ cittañ sādhukañ ajjupekkhitā hoti. Yasmiñ samaye, bhikkhave, bhikkhuno tathāsamāhitañ cittañ sādhukañ ajjupekkhitā hoti, upekhāsambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, upekhāsambojjhaṅgañ tasmīn samaye bhikkhu bhāveti, upekhāsambojjhaṅgo tasmīn samaye bhikkhuno bhāvanāpāripūriñ gacchati. Yasmiñ samaye, bhikkhave, bhikkhu vedanāsu—pe—citte<sup>1</sup>—pe—dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññādomanassañ, upatthit' assa tasmīn samaye sati hoti asammūṭṭhā. Yasmiñ samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammūṭṭhā, satisambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, satisambojjhaṅgañ tasmīn samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīn samaye bhikkhuno bhāvanāpāripūriñ gacchati. So tathāsatō viharanto tañ dhammañ paññāya pavicinati pavicarati parivīmaṇisañ āpajjati. Yasmiñ samaye, bhikkhave, bhikkhu tathāsatō viharanto tañ dhammañ paññāya pavicinati pavicarati parivīmaṇsañ āpajjati, dhammavicayasambojjhaṅgo tasmīn samaye bhikkhuno āradhho hoti, dhammavicaya-

<sup>1</sup> Si cittesu, omitting pe before and after.



sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhamma-  
vicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. Tassa taṃ dhammaṃ paññāya  
pavicinato pavicarato parivīmaṇṣaṃ āpajjato āradhaṃ  
hoti viriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave,  
bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicarato  
parivīmaṇṣaṃ āpajjato āradhaṃ hoti viriyaṃ asallīnaṃ,  
viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āradho hoti,  
viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,  
viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. Āraddhaviriyassa uppajjati pīti nirā-  
misā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhaviri-  
yassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ  
samaye bhikkhuno āradho hoti, pītisambojjhaṅgaṃ tas-  
miṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ  
samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Pīṭimanassa  
kāyo pi passambhati, cittaṃ pi passambhati. Yasmiṃ  
samaye, bhikkhave, bhikkhuno pīṭimanassa kāyo pi pas-  
sambhati cittaṃ pi passambhati, passaddhisambojjhaṅgo  
tasmīṃ samaye, bhikkhave, bhikkhuno āradho hoti,  
passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,  
passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāva-  
nāpāripūriṃ gacchati. Passaddhakāyassa sukhino cittaṃ  
samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno  
passaddhakāyassa sukhino cittaṃ samādhīyati, samādhi-  
sambojjhaṅgo tasmīṃ samaye bhikkhuno āradho hoti,  
samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,  
samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati. So tathāsamāhitaṃ cittaṃ sādhukaṃ  
ajjupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu  
tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upe-  
khāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradho hoti,  
upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,  
upekhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā-  
pāripūriṃ gacchati.

Evam bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā,  
evam bahulikataṃ satta sambojjhaṅge paripūrenti.



Katham bhāvitā ca, bhikkhave, satta bojjhaṅgā ? Katham bahulikatā vijjāvimuttiṃ paripūrenti ? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ ; dhammavicayasambojjhaṅgaṃ bhāveti—pe <sup>1</sup>—viriyasambojjhaṅgaṃ bhāveti—pe—pītisambojjhaṅgaṃ bhāveti—pe—passaddhisambojjhaṅgaṃ bhāveti—pe—samādhisambojjhaṅgaṃ bhāveti—pe—upekkhasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā, evaṃ bahulikatā vijjāvimuttiṃ paripūrentīti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

ĀNĀPĀNASATISUTTAM AṬṬHAMAM.

## 119.

Evam me sutarū. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāṭhapinḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātapatikantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayaṃ antarākathā udapādi : Acchariyaṃ āvuso, abbhutaṃ āvuso yāvaṃ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatā sati bhāvitā bahulikatā mahapphalā vuttā mahānisīdā ti. Ayaṃ ca h' idaṃ <sup>2</sup> tesarū bhikkhūnaṃ antarākathā vippakatā hoti. Atha kho Bhagavā sāyaṇhasamayaṃ patisaṅkhamā <sup>3</sup> vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi : Kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā ? Kā ca pana vo antarākathā vippakatā ti ?

<sup>1</sup> Si omits pe throughout.  
<sup>2</sup> So S<sup>ky</sup> ayañcarahidaṃ.

<sup>3</sup> Si ayañ ca kho idaṃ  
<sup>3</sup> So S<sup>ky</sup> ; Si paññate.



Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātaṇṭik-kantānaṃ upatṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayam antarākathā udapādi: Acchariyaṃ āvuso, abbhutaṃ āvuso yāvaṃ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatā sati bhāvitā bahulikatā mahapphalā vuttā mahānisamsā ti. Ayaṃ no,<sup>1</sup> bhante, antarākathā vippakatā, atha Bhagavā anuppatto ti.

Kathaṃ bhāvitā ca, bhikkhave, kāyagatā sati, kathaṃ bahulikatā<sup>2</sup> mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgagato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇḍhāya parimukhaṃ satiraṃ upatṭhapetvā. So sato va assasati sato passasati. Dīghaṃ vā assasanto: Dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto: Dīghaṃ passasāmīti pajānāti; rassaṃ vā assasanto: Rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto: Rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ assasissāmīti sikkhati; Passambhayaṃ kāyasaṃkhāraṃ passasissāmīti sikkhati. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti<sup>3</sup> samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satiraṃ bhāveti.

Puna ca paraṃ, bhikkhave, bhikkhu gacchanto vā Gacchāmīti pajānāti; thito vā Thito 'mhīti pajānāti; nisinno vā Nisinno 'mhīti pajānāti; sayāno vā Sayāno 'mhīti pajānāti; yathā yathā vā paṇ' assa kāyo paṇihito hoti, tathā tathā naṃ pajānāti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te<sup>4</sup> gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satiraṃ bhāveti.

<sup>1</sup> So Si; S<sup>vy</sup> kho.

<sup>2</sup> S<sup>vy</sup> add: sati kathaṃ bahulikatā.

<sup>3</sup> So S<sup>vy</sup>; Si ekodibhoti. Cf. ekodikaroti infra at p. 111.

<sup>4</sup> Si omits.



Puna ca param, bhikkhave, bhikkhu abhikkante paṭik-kante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattaci-varadhāraṇe sampajānakārī hoti, asite pite khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te <sup>1</sup> gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evaṃ pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

Puna ca param, bhikkhave, bhikkhu imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati : Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjā <sup>2</sup> vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti.<sup>3</sup> Seyyathāpi, bhikkhave, ubhato mukhā mūtoḷī pūrā nānāvihitassa dhañṇassa seyyathidaṃ,—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ ; tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya : Ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā ti ;—evaṃ eva kho, bhikkhave, imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati : Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjā <sup>2</sup> vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasaṃkappā te pahīyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evaṃ pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

<sup>1</sup> Si omits.<sup>2</sup> Si aṭṭhimiñjaṃ.<sup>3</sup> S<sup>ky</sup> muttam.



Puna ca parāṃ, bhikkhave, bhikkhu imam eva kāyaṃ yathāḥṭhitāṃ yathāpaṇihitāṃ dhātuso paccavekkhati : Atthi imasmiṃ kāye paṭhaviddhātu āpodhātu tejodhātu vāyodhātu. Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso<sup>1</sup> paṭibhajītvā<sup>2</sup> nisinno assa,—evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ yathāḥṭhitāṃ yathāpaṇihitāṃ dhātuso paccavekkhati : Atthi imasmiṃ kāye paṭhaviddhātu āpodhātu tejodhātu vāyodhātūti. Tassa evam appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasāṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

Puna ca parāṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakāṃ vinīlakāṃ vipubbakajātāṃ ; so imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito ti. Tessa evam appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasāṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

Puna ca parāṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giṃjhehi vā khajjamānaṃ suvāṇehi<sup>3</sup> vā khajjamānaṃ sigālehi<sup>4</sup> vā khajjamānaṃ vīvidhehi vā pāṇakajātehi khajjamānaṃ ; so imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito ti. Tassa evam<sup>5</sup> appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasāṃkappā te pahiyanti, tesam pahānā ajjhattam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evam pi, bhikkhave, bhikkhu kāyagataṃ satīṃ bhāveti.

<sup>1</sup> So S\* ; S<sup>v</sup> bilaso ; Si vilaso.

<sup>2</sup> So S<sup>kv</sup> ; Si vibhajītvā.

<sup>3</sup> So Si ; S<sup>kv</sup> supāṇehi.

<sup>4</sup> Si sigālehi.

<sup>5</sup> Here and subsequently, Si after appamattassa inserts pe, resuming at evam pi.



Puna ca param, bhikkhave, bhikkhu seyyathāpi pas-seyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ aṭṭhikasamkhalikaṃ samāṃsalohitaṃ nahārusambandhaṃ aṭṭhikasamkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ aṭṭhikasamkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ aṭṭhikāni apagatasambandhāni disāvidisāsu vikkhittāni<sup>1</sup> aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena kaṭiṭṭhikaṃ<sup>2</sup> aññena piṭṭhikaṇṭakaṃ aññena sīsakaṭāhaṃ. So imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye te gehasitā sarasamkappā te pahiyanti, tesam pahānā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati. Evaṃ pi, bhikkhave, bhikkhu kāyagataṃ satiṃ bhāveti.

Puna ca param, bhikkhave, bhikkhu seyyathāpi pas-seyya sarīraṃ sīvathikāyaṃ chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni aṭṭhikāni puñjakajātāni<sup>3</sup> aṭṭhikāni terovassikāni pūṭīni cūṇpakajātāni. So imam eva kāyaṃ upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvī evaṃanātito ti. Tassa evaṃ appamattassa . . . kāyagataṃ satiṃ bhāveti.

Puna ca param, bhikkhave, bhikkhu vivicca<sup>4</sup> eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. So imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Seyyathāpi, bhikkhave, dakkho nahāpako vā nahāpakantevāsī vā kaṇṭhale nahāniya-cūṇāni ākiritvā udakena parippasakaṃ parippasakaṃ sanneyya, sā 'ssa nahāniyapiṇḍī snehānugatā snehapparetā santarabāhirā phutā snehena, na ca paggharini ; — evaṃ eva kho, bhikkhave, bhikkhu imam eva kāyaṃ vivekajena pītisu-

<sup>1</sup> Si vikkhittāni.<sup>2</sup> S<sup>v</sup> kaṭaṭṭhikaṃ.<sup>3</sup> So S<sup>v</sup> ; Si puñ-jakitāni ; S<sup>v</sup> puñjānikāni.<sup>4</sup> Cf. Vol. II. p. 15.



kkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṇṇi hoti. Tassa evaṃ appamattassa . . . satimā bhāveti.

Puna ca paraṇ, bhikkhave, bhikkhu vitakkavicārānaṇ vūpasamā ajjhataṇṇi sampasādanāṇi cetaso ekodibhāvaṇi avitakkāṇi avicārāṇi samādhijāṇi pītisukhāṇi<sup>1</sup> dutiyajjhānaṇi upasampajja viharati. So imaṇ eva kāyaṇi samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṇṇi hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidadako, tassa n' ev' assa puratthimāya disāya udakass' āyumuḥkhāṇi, na pacchimāya disāya udakass' āyumuḥkhāṇi, na uttarāya disāya udakass' āyumuḥkhāṇi, na dakkhiṇāya disāya udakass' āyumuḥkhāṇi, devo ca kālena kālaṇi sammādhārāṇi anuppaveccheyya; atha kho tamhā va udakarahadā sitā vāridharā ubbhijjivā tam eva udakarahadaṇi sītena vāriṇā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vāriṇā apphutaṇṇi assa;—evaṃ eva kho, bhikkhave, bhikkhu imaṇ eva kāyaṇi samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphutaṇṇi hoti. Tassa evaṃ appamattassa . . . satimā bhāveti.

Puna ca paraṇ, bhikkhave, bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhaṇ ca kāyena paṭisaṇvedeti, yaṇ taṇ ariyā ācikkhanti: Upekhako satimā sukhavihārī ti<sup>2</sup> tatiyajjhānaṇi upasampajja viharati. So imaṇ eva kāyaṇi nippītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṇṇi hoti. Seyyathāpi, bhikkhave, uppaliniyaṇ vā paduminiyaṇ vā puṇḍarikiniyaṇ vā appakkāṇi uppalāṇi vā padumāṇi vā puṇḍarikāṇi vā uḍake jātaṇi uḍake samvaddhāṇi uḍakā<sup>3</sup> nuggatāṇi antonimug-

<sup>1</sup> Si omits words after vūpasamā, inserting pe.  
words after virāgā, inserting pe.

<sup>2</sup> Si omits



gaposīni, tāni yāva c' aggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphutāni, nāss akiñci sabbāvatahi uppalānāhi vā padunānāhi vā puṇḍarikānāhi vā vārinā apphutaṁ assa;—evaṁ eva kho, bhikkhave, bhikkhu imam eva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphutaṁ hoti. Tassa evam appamat-tassa . . . satim bhāveti.

Puna ca parāhi, bhikkhave, bhikkhu sukhassa ca pahānā<sup>1</sup> dukkhassa ca pahānā pubbe va somanassadomanassānāhi atthagamā adukkhāhi asukhāhi upekkhāsati parisuddhiṁ catutthajjhānāhi upasampajja viharati. So imam eva kāyaṁ parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphutaṁ hoti. Seyyathāpi, bhikkhave, puriso oḍātena vatthena sasīsam pārupitvā nisinno assa, nāssa kiñci sabbāvato oḍātena vatthena apphutaṁ assa;—evam eva kho, bhikkhave, bhikkhu imam eva kāyaṁ parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphutaṁ hoti. Tassa evam appamattassa . . . satim bhāveti.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā. Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuto antogadhā tassa kunnadiyo yā kāci samuddaṅgamā,—evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā antogadhā tassa kusalā dhammā ye keci vijjābhāgiyā. Yassa kassaci, bhikkhave, bhikkhuno kāyagatā sati abhāvitā abahulikatā, labhati tassa Māro otāraṁ, labhati tassa Māro ārammaṇaṁ. Seyyathāpi, bhikkhave, puriso garukaṁ silāguḷaṁ allamattikāpuñje pakkhipeyya, taṁ kim maññatha, bhikkhave? Api nu taṁ garukaṁ silāguḷaṁ allamattikāpuñje labhetha otāraṁ ti?

Evam, bhante.

<sup>1</sup> Si here inserts *pe* and omits words before *catuttho*.



Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikāṭā, labhati tassa Māro otāraṇi, labhati tassa Māro ārammaṇaṇi. Seyyathāpi, bhikkhave, sukkhaṇi kaṭṭhaṇi koḷāpaṇi,<sup>1</sup> atha puriso āgaccheyya uttarāraṇiṇi ādāya: Aggiiṇi abhinibbattessāmi<sup>2</sup> tejo pātukarissāmi<sup>3</sup>;<sup>3</sup> taṇi kim maññatha, bhikkhave? Api nu so puriso amuṇi sukkhaṇi kaṭṭhaṇi koḷāpaṇi uttarāraṇiṇi ādāya abhinatthento aggiiṇi abhinibbatteyya tejo pātukareyyāti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikāṭā, labhati tassa Māro otāraṇi, labhati tassa Māro ārammaṇaṇi. Seyyathāpi, bhikkhave, udakamaniko ritto tuccho ādhāre ṭhito, atha puriso āgaccheyya udakabhāraṇi<sup>4</sup> ādāya; taṇi kim maññatha, bhikkhave? Api nu so puriso labhetha udakassa nikkhepanaṇi<sup>5</sup> ti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati abhāvitā abahulikāṭā, labhati tassa Māro otāraṇi, labhati tassa Māro ārammaṇaṇi.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvitā bahulikāṭā, na tassa labhati Māro otāraṇi, na tassa labhati Māro ārammaṇaṇi. Seyyathāpi, bhikkhave, puriso lahukaṇi suttaguḷaṇi sabbasāramaye aggalaṭṭhalake pakkhipeyya; taṇi kim maññatha, bhikkhave? Api nu taṇi lahukaṇi suttaguḷaṇi sabbasāramaye aggalaṭṭhalake labhetha otāraṇi ti?

No h' etaṇi, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikāṭā, na tassa labhati Māro otāraṇi, na tassa labhati Māro ārammaṇaṇi. Seyyathāpi, bhikkhave, allaṇi kaṭṭhaṇi sasnehaṇi, atha puriso āgaccheyya uttarāraṇiṇi ādāya: Aggiiṇi abhinibbattessāmi tejo pātukarissāmi<sup>3</sup>; taṇi

<sup>1</sup> So S<sup>vy</sup>; Si koḷāpaṇi.

<sup>2</sup> So Si; S<sup>vy</sup> abhinibbattissāmi.

<sup>3</sup> So S<sup>vy</sup>; Si tejodhātūṇi karissāmi.

<sup>4</sup> So Si; S<sup>vy</sup> udaka-

gāraṇi; S<sup>k</sup> udagāraṇi.

<sup>5</sup> S<sup>vy</sup> bhikkhavepanaṇi.



kim maññatha, bhikkhave? Api nu so puriso amuñ allañ kaṭṭhañ sasnehañ uttarāraṇiñ ādāya abhimatthento aggiñ abhinibbatteyya tejo pātukareyyāti?

No h' etañ, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, na tassa labhati Māro otārañ, na tassa labhati Māro ārammaṇañ. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kāka-peyyo ādhāre ṭhapito, atha puriso āgaccheyya udakabhārañ ādāya;—tāñ kim maññatha, bhikkhave? Api nu so puriso labhetha udakassa nikkhepanan ti?

No h' etañ, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, na tassa labhati Māro otārañ, na tassa labhati Māro ārammaṇañ.

Yassa kassaci, bhikkhave, kāyagatā sati bhāvita bahulikā, so yassa yassa abhiññā<sup>1</sup>-sacchikaraṇīyassa dhammassa cittañ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkebhavyatañ<sup>2</sup> pāpuṇāti sati sati āyatane. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kāka-peyyo ādhāre ṭhapito, tam enañ balavā puriso yato yato<sup>3</sup> āvajjeyya,<sup>4</sup>—āgaccheyya udakan ti?

Evam, bhante.

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittañ abhininnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkebhavyatañ pāpuṇāti sati sati āyatane. Seyyathāpi same bhūmibhāge caturassā<sup>5</sup> pokkharāṇi aḷi-baddhā<sup>6</sup> pūrā udakassa samatittikā kāka-peyyā, tam enañ balavā puriso yato yato ālīñ muñceyya,<sup>7</sup>—āgaccheyya udakan ti?

<sup>1</sup> Bu abhiññāya.

<sup>2</sup> So S<sup>ky</sup>; Si sakkebhavyatañ; Bu: Sakkebhābhatam pāpuṇāti paccakkhabhāvañ pāpuṇāti. <sup>3</sup> S<sup>ky</sup> omit.

<sup>4</sup> Si āvajjeyya.

<sup>5</sup> S<sup>ky</sup> bhūmibhāve caturassara.

<sup>6</sup> So S<sup>\*</sup> Si; S<sup>\*</sup> Bu ālibaddhā.

<sup>7</sup> Si paccheyya, with note that the Sinhalese reading is muñceyya.



Evam bhante.<sup>1</sup>

Evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikarāṇiyassa dhammassa cittāni abhininnāmeti abhiññāsacchikiriya, tatra tatr' eva sakkebhavyatāni pāpuṇāti sati sati āyatane. Seyyathāpi, bhikkhave, subhūmiyaṇi cātummahāpathe ājaññaratho yutto assa t̥hito odhastapatodo,<sup>2</sup> tam enaṇi dakkho yogācariyo assa dhammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhipena hatthena patodaṇi gahetvā yenicchakaṇi sāreyya;<sup>3</sup>—evam eva kho, bhikkhave, yassa kassaci kāyagatā sati bhāvitā bahulikatā, so yassa yassa abhiññāsacchikarāṇiyassa dhammassa cittāni abhininnāmeti abhiññāsacchikiriya, tatra tatr' eva sakkebhavyatāni pāpuṇāti sati sati āyatane.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya<sup>4</sup> vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime<sup>5</sup> das'<sup>6</sup> ānisaṇṇā pāṭikaṇkhā. Katame dasa?<sup>7</sup>

Aratiratisaḥo hoti, na ca taṇi aratīni saḥati, uppannāni aratīni abhibhuyya abhibhuyya<sup>8</sup> viharati. Bhayabheravasaho hoti, na ca taṇi bhayabheravaṇi saḥati, uppannāni bhayabheravaṇi abhibhuyya abhibhuyya viharati. Khamo hoti sītassa uṇhassa jighacchāya<sup>9</sup> pipāsāya ḍaṇṇasamakasavātātapasirīṇṇasapamphassāṇāni duruttānaṇi durāgatānaṇi vacanapathānaṇi uppannānaṇi sārīrikānaṇi vedanānaṇi dukkhānaṇi tippānaṇi kharānaṇi<sup>10</sup> katukānaṇi asātānaṇi amanāpānaṇi pāṇaharānaṇi adhivāsakajātiko hoti. Catunnaṇi jhānaṇi abhicetasikānaṇi diṭṭhadhamma-

<sup>1</sup> S<sup>ky</sup> omit these two words.

<sup>2</sup> So S<sup>ky</sup>; Si ubhantara-

patodo, with note that the Sinhalese reading is odhastapatodo.

<sup>3</sup> S<sup>ky</sup> yenicchakaṇi sāreyyāpi; Si yadicchakaṇi yadicchakaṇi sāreyya.

<sup>4</sup> So S<sup>ky</sup> Bu; Si yānikatāya.

<sup>5</sup> S<sup>ky</sup> omit ime.

<sup>6</sup> So all MSS. here; infra S<sup>ky</sup> read ekādasa, as at 2 Jāt. 61.

<sup>7</sup> Si omits these two words.

<sup>8</sup> Si does not repeat this word.

<sup>9</sup> S<sup>ky</sup> digh<sup>o</sup>; Si khighe.

<sup>10</sup> Si omits.



sukhavihārānaṃ nikāmalābhī hoti akiccehalābhī akasiralābhī.<sup>1</sup> Anekavihitāṃ iddhividhāṃ<sup>2</sup> paccanubhoti,—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ<sup>3</sup> tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse, paṭhaviyā pi ummujjanimmujjaṃ karoti seyyathāpi uḍake, uḍake pi abhijjamāno gacchati seyyathāpi paṭhaviyaṃ, ākāse pi pallaṅkena kamati<sup>4</sup> seyyathāpi pakkhī sakunō, ime pi candimasuriye evaṃmadhiddhike evaṃmahānubhāve pāpinā parimasati parimajjati, yāva brahmalokā pi kāyena vasaṃ vatteti.<sup>5</sup> Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya<sup>6</sup> ubho sadde suṇāti dibbe ca mānuse ca ye dūre ca santike ca. Para-sattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti;—sarāgaṃ vā cittaṃ Sarāgaṃ cittaṃ ti pajānāti, vītaraṃ vā cittaṃ<sup>7</sup> Vītaraṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ Sadosaṃ cittaṃ ti pajānāti, vitadosaṃ vā cittaṃ Vitadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ Samohaṃ cittaṃ ti pajānāti, vītamohaṃ vā cittaṃ Vītamohaṃ cittaṃ ti pajānāti, saṃkhittaṃ vā cittaṃ Saṃkhittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ Vikkhittaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ Mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ Amahaggataṃ cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ Sa-uttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ Anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ Samāhitaṃ cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ Asamāhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ Vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ Avimuttaṃ cittaṃ ti pajānāti. Anekavihitāṃ pubbenivāsaṃ anussarati seyyathidaṃ ekam

<sup>1</sup> Si inserts hoti before and after this word, and inserts so at the beginning of the next sentence. <sup>2</sup> Si iddhividhiṃ here.

<sup>3</sup> Si inserts pe and omits the following down to yāva b.

<sup>4</sup> S<sup>v</sup> caṅkamati.

<sup>5</sup> Cf. Vol. II. p. 18. S<sup>v</sup> here ca saṃvatteti; Si kāyena saṃvatteti.

<sup>6</sup> So even Si here.

<sup>7</sup> Si here

inserts pe, and continues as follows: Sadosaṃ vā cittaṃ. Vitadosaṃ vā cittaṃ (&c., &c.) . . . Avimuttaṃ vā cittaṃ Avimuttaṃ cittaṃ ti pajānāti.



pi jātim dve pi jātiyo—pe—iti sākāraṇ sa-uddesaṇ anekavihitaṇ pubbenivāsaṇ anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne hīne paṇīte suvaṇṇe dubbhaṇṇe sugate dugate,<sup>1</sup> yathākammūpage satte pajānāti. Āsavānaṇ khayā anāsavaṇ cetovimuttiṇ paññāvimuttiṇ diṭṭhe va dhamme sayarṇ abhiññā sacchikatvā upasampajja viharati.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulikātāya yānikātāya vatthukātāya anuṭṭhitāya paricitāya susamāraddhāya ime das'<sup>2</sup> ānisaiisā pāṭikaṅkhā ti.

Idam avoca Bhagavā. 'Attamanā te bhikkhū Bhagavato bhāsitarṇ abhinandun ti.

#### KĀYAGATĀSATISUTTAṂ NAVAMAṂ.

### 120.

Evam me sutarṇ. Ekarṇ samayaṇ Bhagavā Sāvathiyarṇ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosuṇ. Bhagavā etad avoca: Saṅkhārappattiṇ<sup>3</sup> vo, bhikkhave, desissāmi. Tarṇ suṇātha sādhuakarṇ manasikarotha, bhāsissāmi ti. Evam bhante ti kho te bhikkhū Bhagavato paccassosuṇ. Bhagavā etad avoca:—

Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evam hoti: Aho vatāharṇ kāyassa bhedā parammarapā khattiyamahāsālānarṇ<sup>4</sup> sahavyatarṇ uppajjeyyan ti. So tarṇ cittaṇ dahati, tarṇ cittaṇ adhiṭṭhāti, tarṇ cittaṇ

<sup>1</sup> Si adds pe.

<sup>2</sup> S<sup>27</sup> ekādas'.

<sup>3</sup> Si saṅkhārappattiṇ

and (infra) tatrūpapattiya.

<sup>4</sup> All MSS. add va.



bhāveti; tassa te saṁkhārā ca vihāro<sup>1</sup> c' evaṁ bhāvitā bahulikatā tatr' uppattiyā saṁvattanti. Ayaṁ, bhikkhave, maggo ayaṁ paṭipadā tatr' uppattiyā saṁvattati.

Puna ca paraṁ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṁ hoti: Aho vatāhaṁ kāyassa bhedā parammarapaṇā brāhmaṇamahāsālānaṁ vā—pe—gahapatimahāsālānaṁ vā sahavyataṁ uppajjeyyan ti. So taṁ cittaṁ dahati taṁ cittaṁ adhiṭṭhāti taṁ cittaṁ bhāveti; tassa te saṁkhārā ca vihāro ca evaṁ bhāvitā evaṁ bahulikatā tatr' uppattiyā saṁvattanti. Ayaṁ, bhikkhave, maggo ayaṁ paṭipadā tatr' uppattiyā saṁvattati.

<sup>2</sup> Puna ca paraṁ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa suttaṁ hoti: Cātummahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṁ hoti: Aho vatāhaṁ kāyassa bhedā parammarapaṇā Cātummahārājikānaṁ devānaṁ sahavyataṁ uppajjeyyan ti. So taṁ cittaṁ dahati taṁ cittaṁ adhiṭṭhāti taṁ cittaṁ bhāveti; tassa te saṁkhārā ca vihāro ca . . . tatr' uppattiyā saṁvattati.

Puna ca paraṁ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa suttaṁ hoti: Tāvatisā devā—pe—Yāmā devā—pe<sup>3</sup>—Tusitā devā—pe—Nimmānaratī devā—pe—Paranimmitavasavattino devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṁ hoti: Aho vatāhaṁ kāyassa bhedā parammarapaṇā Paranimmitavasavattīnaṁ devānaṁ sahavyataṁ uppajjeyyan ti. So taṁ cittaṁ dahati . . . tatr' uppattiyā saṁvattati.

Puna ca paraṁ, bhikkhave, bhikkhu saddhāya saman-

<sup>1</sup> So Bu; Si viharā; S<sup>va</sup> virāgā.  
paragraph.

<sup>2</sup> Si omits this

<sup>3</sup> Si omits pe here et infra.



nāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannagato hoti, paññāya samannāgato hoti. Tassa sutam hoti: Sahasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Sahasso, bhikkhave, Brahmā saḥassilokadhātūn pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekam āmaṇḍam hatthe karitvā paccavekkheyya, evam eva kho, bhikkhave, Sahasso Brahmā saḥassilokadhātūn pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Tassa evam hoti: Aho vatāham kāyassa bhedā parammaraṇā Sahassassa Brahmuno saḥavyatam uppajjeyyan ti. So tam cittam dahati . . . tatr' uppattiyā samvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti: Dvīsaḥasso Brahmā—pe—Tīsaḥasso Brahmā—pe—Catusaḥasso Brahmā—pe—Pañcaḥasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Pañcaḥasso pi, bhikkhave, Brahmā pañca-saḥassilokadhātūn pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍam hatthe karitvā paccavekkheyya, evam eva kho, bhikkhave, Pañcaḥasso Brahmā pañcaḥassilokadhātūn pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Tassa evam hoti: Aho vatāham kāyassa bhedā parammaraṇā Pañcaḥassassa Brahmuno saḥavyatam uppajjeyyan ti. So tam cittam dahati . . . tatr' uppattiyā samvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya samannāgato hoti—pe—sīlena—pe—sutena—pe—cāgena—pe—paññāya samannāgato hoti. Tassa sutam hoti: Dasasaḥasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Dasasaḥasso, bhikkhave, Brahmā dasaḥassilokadhātūn pharitvā

\* Si recites the whole of the foregoing in full.



adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṇso suparikammakato paṇḍukambale nikkhitto bhāsati ca virocati ca, evam eva kho, bhikkhave, Dasasahasso Brahmā dasasahassilokadhātun pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Dasasahassassa Brahmuno saṃvattati. So tam cittaṃ dahati . . . tat' uppattiyā saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa suttaṃ hoti: Satasahasso Brahmā dīghāyuko vaṇṇavā sukhabahulo ti. Satasahasso, bhikkhave, Brahmā satasahassilokadhātun pharitvā adhimuccitvā viharati; ye pi tattha sattā uppannā, te pi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nekkhaṃ jambonadaṃ dakkhakammāraputta-ukkāmukhe sukusalasam-paṭaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsati ca tapati ca<sup>1</sup> virocati ca, evam eva kho, bhikkhave, Satasahassassa Brahmuno satasahassilokadhātun pharitvā . . . viharati. Tassa evaṃ hoti: Aho vatāhaṃ kāyassa bhedā parammaraṇā Satasahassassa Brahmuno saṃvattati. So tam cittaṃ dahati . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa suttaṃ hoti: Abhā devā —pe—Parittābhā devā; Appamāṇābhā devā; Ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa suttaṃ hoti: Subhā devā; Parittasubhā devā; Appamāṇasubhā devā; Subhakiṇṇā<sup>2</sup> devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evaṃ hoti: Aho vatāhaṃ . . . saṃvattati.

Puna ca paraṃ, bhikkhave, bhikkhu saddhāya . . .

<sup>1</sup> So Si; S<sup>ky</sup> bhāsate ca tapate ca.

<sup>2</sup> Si Subhakiṇṇā.



Tassa sutam hoti : Vehapphalā devā ; Avihā devā ; Atappā devā ; Sudassī<sup>1</sup> devā ; Akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulā ti. Tassa evam hoti : Aho vatāham kāyassa bhedā parammarapā Akaniṭṭhānam devānam sahavyatam uppajjeyyan ti. So tam cittam dahati . . . saṁvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti : Ākāsaññācāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā ti. Tassa evam hoti : Aho vatāham . . . saṁvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa sutam hoti : Viññāpaññācāyatanūpagā devā ;<sup>2</sup> Ākiñcāyatanūpagā devā ; Nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā ti. Tassa evam hoti : Aho vatāham . . . saṁvattati.

Puna ca param, bhikkhave, bhikkhu saddhāya . . . paññāya samannāgato hoti. Tassa evam hoti : Aho vatāham āsavānam khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan ti. So āsavānam khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati. Ayam,<sup>3</sup> bhikkhave, bhikkhu na katthaci<sup>4</sup> uppajjati na kuhiñci<sup>5</sup> uppajjati.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandan ti.

SAṂKHĀRUPPATTISUTTAM<sup>6</sup> DASAMAM.

ANUPADAVAGGO DUTIYO.

<sup>1</sup> Si Sudassā. <sup>2</sup> Si continues as follows : dīghāyukā . . . uppajjeyyan ti—pe—ayam, bhikkhave, maggo . . . saṁvattati. . . . Puna ca param . . . samannāgato hoti. Tassa sutam hoti : Ākiñcāyatanūpagā devā ; Nevasaññānāsaññāyatanūpagā devā dīghāyukā (&c.). <sup>3</sup> S<sup>ky</sup> add pi. <sup>4</sup> S<sup>ky</sup> add na. <sup>5</sup> So S<sup>k</sup>; S<sup>v</sup> nahiñci; Si omits uppajjati na kuhiñci.

<sup>6</sup> Si saṁkhārūpapattisuttam.





## 121.

Evam me sutam. Ekam samayam Bhagavā Sāvattiyaṃ viharati Pubbārāme Migāramātu pāsāde. Atha kho āyasmā Ānando sāyaṇhasamayam patisallānā<sup>1</sup> vuṭṭhito yena Bhagavā ten' upasamukami upasamkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca : Ekamidaṃ,<sup>2</sup> bhante, samayam Bhagavā Sakkesu viharati. Nagarakaṃ nāma Sakyānaṃ nigamo. Tattha me, bhante, Bhagavato sammukhā sutam sammukhā paṭiggahitaṃ : Suññatāvihārenaṃ, Ānanda, etarahi bahulaṃ viharāmi. Kacci me taṃ, bhante, sussutam sugghitaṃ<sup>3</sup> sumanasikataṃ sūpadhāritam ti?

Taggha te etaṃ, Ānanda, sussutam sugghitaṃ sumanasikataṃ sūpadhāritam. Pubbe cāhaṃ, Ānanda, etarahi ca suññatāvihārena bahulaṃ viharāmi. Seyyathāpi ayam Migāramātu pāsādo suñño hatthigavāssavaḷavena, suñño jātarūparajatena, suññaṃ itthipurisasannipātena; atthi c' ev' idaṃ asuññataṃ yadidaṃ bhikkhusaṃghaṃ paṭicca ekattaṃ;—evam eva kho, Ānanda, bhikkhu amanasikaritvā gāmasaṇṇaṃ amanasikaritvā manussasaṇṇaṃ araṇṇasaṇṇaṃ paṭicca manasikaroti ekattaṃ. Tassa araṇṇasaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.<sup>4</sup> So evaṃ pajānāti : Ye assu darathā gāmasaṇṇaṃ paṭicca, te 'dha na santi; ye assu darathā manussasaṇṇaṃ paṭicca, te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ araṇṇasaṇṇaṃ paṭicca ekattaṃ ti. So : Suññaṃ idaṃ saṇṇāgataṃ gāmasaṇṇāyāti pajānāti; Suññaṃ idaṃ saṇṇāgataṃ manussasaṇṇāyāti pajānāti. Atthi c' ev' idaṃ asuññataṃ yadidaṃ araṇṇasaṇṇaṃ paṭicca ekattaṃ ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha

<sup>1</sup> So S<sup>ky</sup>; Si patisallānā.

<sup>2</sup> So Si Bu; S<sup>ky</sup> ekamidāhaṃ.

<sup>3</sup> Si sussutam sugghitaṃ.  
Si adhimuccati.

<sup>4</sup> So Bu and S<sup>ky</sup> generally;



avasitṭham hoti, Taṃ santam idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallathā parisuddhā suññatāvakkam ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikarivā manussasaññam amanasikarivā araññasaññam paṭhavisaññam paṭicca manasikaroti ekattam. Tassa paṭhavisaññāya cittam pakkhandati pasīdati santiṭṭhati vimuccati. Seyyathāpi, Ānanda, usabhammam<sup>1</sup> samkusatena suvihataṃ<sup>2</sup> vigatavasikam;<sup>3</sup>—evam eva kho, Ānanda, bhikkhu yaṃ imissā paṭhaviyā ukkulavikūlam<sup>4</sup> nadīviduggam khāṇukaṇṭakādhāram<sup>5</sup> pabbatavisamam, tam sabbam amanasikarivā paṭhavisaññam paṭicca manasikaroti ekattam. Tassa paṭhavisaññāya cittam pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā manussasaññam paṭicca te 'dha na santi; ye assu darathā araññasaññam paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā,<sup>6</sup> yadidaṃ paṭhavisaññam paṭicca ekattan ti. So: Suññam idam saññāgataṃ manussasaññāyāti pajānāti; Suññam idam saññāgataṃ<sup>7</sup> araññasaññāyāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ paṭhavisaññam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati; yaṃ pana tattha avasitṭham hoti, Taṃ santam idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallathā parisuddhā suññatāvakkam ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikarivā araññasaññam amanasikarivā paṭhavisaññam ākāśānañcāyatanaññam paṭicca manasikaroti ekattam. Tassa ākāśānañcāyatanaññāya cittam pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā araññasaññam paṭicca te 'dha na santi; ye assu darathā<sup>8</sup>

<sup>1</sup> Si āsabhammam; S<sup>ky</sup> usabhammam; Bu: Usabhamma etan ti āsabham.

<sup>2</sup> So Si Bu; S<sup>ky</sup> suvihataṃ.

<sup>3</sup> S<sup>ky</sup> v—likam.

<sup>4</sup> So S<sup>ky</sup> Bu; Si ukkulavikulam.

<sup>5</sup> S<sup>ky</sup> kan<sup>o</sup>.

Si kh—adharam.

<sup>6</sup> So Si Bu; S<sup>ky</sup> darathamattā.

<sup>7</sup> S<sup>ky</sup> omit

manussasaññāyāti pajānāti, suññam idam saññāgataṃ.

<sup>8</sup> S<sup>ky</sup>

omit araññasaññam . . . darathā.



paṭhavisaññaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ ākāsaṇācāyatanaṃ paṭicca ekattan ti. So : Suññaṃ idaṃ saññāgataṃ araññasaññāyāti pajānāti; Suññaṃ idaṃ saññāgataṃ paṭhavisaññāyāti pajānāti. Atthi c' ev' idaṃ asuññataṃ, yadidaṃ ākāsaṇācāyatanaśaṇṇaṃ paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idaṃ atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkā ti bhavati.

Puna ca parāṃ, Ānanda, bhikkhu amanasikaritvā paṭhavisaññaṃ amanasikaritvā ākāsaṇācāyatanaśaṇṇaṃ viññāṇācāyatanaṃ paṭicca manasikaroti ekattaṃ. Tassa viññāṇācāyatanaśaṇṇāya cittaṃ pakkhandaṭi paśidati santiṭṭhati vimuccati. So evaṃ pajānāti: Ye assu darathā paṭhavisaññaṃ paṭicca te 'dha na santi; ye assu darathā ākāsaṇācāyatanaśaṇṇaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ viññāṇācāyatanaśaṇṇaṃ paṭicca ekattan ti. So : Suññaṃ idaṃ saññāgataṃ paṭhavisaññāyāti pajānāti; Suññaṃ idaṃ saññāgataṃ ākāsaṇācāyatanaśaṇṇāyāti pajānāti. Atthi c' ev' idaṃ asuññataṃ, yadidaṃ viññāṇācāyatanaśaṇṇaṃ paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idaṃ atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhaccā avipallatthā parisuddhā suññatāvakkā ti bhavati.

Puna ca parāṃ, Ānanda, bhikkhu amanasikaritvā ākāsaṇācāyatanaśaṇṇaṃ amanasikaritvā viññāṇācāyatanaśaṇṇaṃ ākiṇcaṇṇāyatanaśaṇṇaṃ paṭicca manasikaroti ekattaṃ. Tassa ākiṇcaṇṇāyatanaśaṇṇāya cittaṃ pakkhandaṭi paśidati santiṭṭhati vimuccati. So evaṃ pajānāti: Ye assu darathā ākāsaṇācāyatanaśaṇṇaṃ paṭicca te 'dha na santi; ye assu darathā viññāṇācāyatanaśaṇṇaṃ paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā, yadidaṃ ākiṇcaṇṇāyatanaśaṇṇaṃ paṭicca ekattan ti. So: Suññaṃ idaṃ saññāgataṃ ākāsaṇācāyatanaśaṇṇāyāti pajānāti; Suññaṃ



idam saññāgataṃ viññāṇaṇcāyatana-saññāyāti pajānāti. Atthi c' ev' idam asuññataṃ yadidaṃ ākiñcaññāyatana-saññam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati; yaṃ pi tattha avasitṭham hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkam ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikaritvā viññāṇaṇcāyatana-saññam amanasikaritvā ākiñcaññāyatana-saññam nevasaññānāsaññāyatana-saññam paṭicca manasikaroti ekattan. Tassa nevasaññānāsaññāyatana-saññāyā cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā viññāṇaṇcāyatana-saññam paṭicca, te 'dha na santi; ye assu darathā ākiñcaññāyatana-saññam paṭicca te 'dha na santi; atthi c' evāyaṃ darathamattā, yadidaṃ nevasaññānāsaññāyatana-saññam paṭicca ekattan ti. So: Suññam idam saññāgataṃ viññāṇaṇcāyatana-saññāyāti pajānāti; Suññam idam saññāgataṃ ākiñcaññāsaññāyāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ nevasaññānāsaññāyatana-saññam paṭicca ekattan ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññam samanupassati; yaṃ pi tattha avasitṭham hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkam ti bhavati.

Puna ca param, Ānanda, bhikkhu amanasikaritvā ākiñcaññāyatana-saññam amanasikaritvā nevasaññānāsaññāyatana-saññam animittaṃ cetosamādhim paṭicca manasikaroti ekattan. Tassa animitte<sup>1</sup> cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evam pajānāti: Ye assu darathā ākiñcaññāyatana-saññam paṭicca, te 'dha na santi; ye assu darathā nevasaññānāsaññāyatana-saññam paṭicca, te 'dha na santi; atthi c' evāyaṃ darathamattā yadidaṃ<sup>2</sup> imam eva kāyaṃ paṭicca salāyatanikaṃ

<sup>1</sup> So Si; S<sup>ky</sup> animittaṃ.

<sup>2</sup> S<sup>ky</sup> insert kho.



jīvitapaccayā ti. So: Suññam idam saññāgataṃ ākiñcaññāyatanaśaṇṇāyāti pajānāti; Suññam idam saññāgataṃ nevaśaṇṇānāśaṇṇāyatanasāṇṇāyāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatani-kaṃ jīvitapaccayā ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam pi 'ssa esā, Ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakaṃ ti bhavati.

Puna ca paraṃ, Ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanaśaṇṇāṃ amanasikaritvā nevaśaṇṇānāśaṇṇāyatanasāṇṇāṃ animittaṃ cetosamādhin paṭicca manasi-karoti ekattaṃ. Tassa animitte cetosamādhinhi cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. So evaṃ pajānāti: Ayam pi<sup>1</sup> kho animitto cetosamādhī<sup>2</sup> abhisam-khato abhisamcetayito. Yaṃ kho pana kiñci abhisam-khataṃ<sup>3</sup> abhisamcetayitaṃ, tad aniccaṃ nirodhadhammaṃ ti pajānāti. Tassa evaṃ jānato + evam passato kāmasavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam iti ñāṇaṃ hoti: Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti pajānāti. So evaṃ pajānāti: Ye assu darathā kāmasavaṃ paṭicca, te 'dha na santi; ye assu darathā bhavāsavaṃ paṭicca, te 'dha na santi; ye assu darathā avijjāsavaṃ paṭicca, te 'dha na santi; atthi cevāyaṃ darathamattā, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatani-kaṃ jīvitapaccayā ti. So: Sunnam idam saññāgataṃ kāmasavenāti pajānāti; Suññam idam saññāgataṃ bhavāsavenāti pajānāti; Suññam idam saññāgataṃ avijjāsavenāti pajānāti. Atthi c' ev' idam asuññataṃ, yadidaṃ imam eva kāyaṃ paṭicca saḷāyatani-kaṃ jīvitapaccayā ti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati; yaṃ pana tattha avasiṭṭhaṃ hoti, Taṃ santaṃ idam atthīti pajānāti. Evam assa esā, Ānanda, yathābhuccā

<sup>1</sup> Si hi. <sup>2</sup> S<sup>ky</sup> animittaṃ c—dhim. <sup>3</sup> S<sup>ky</sup> omīti. <sup>4</sup> S<sup>ky</sup> pajānato.



avipallatthā parisuddhā paramānuttarā suññatāvakkam ti bhavati. Ye hi keci, Ānanda, atītamaddhānāni samañā vā brāhmaṇā vā parisuddhāni paramānuttarāni suññatāni upasampajja viharissu, sabbe te imāni yeva parisuddhāni paramānuttarāni suññatāni upasampajja viharissu. Ye hi keci, Ānanda, anāgatamaddhānāni samañā vā brāhmaṇā vā parisuddhāni paramānuttarāni suññatāni upasampajja viharissanti, sabbe te imāni yeva parisuddhāni paramānuttarāni suññatāni upasampajja viharissanti. Ye hi keci, Ānanda, etarahi samañā vā brāhmaṇā vā parisuddhāni paramānuttarāni suññatāni upasampajja viharanti, sabbe te imāni yeva parisuddhāni paramānuttarāni suññatāni upasampajja viharanti. Tasmātiha, Ānanda, Parisuddhāni paramānuttarāni suññatāni upasampajja viharissāmiti,— evaṃ hi vo, Ānanda, sikkhitabban ti.

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

CŪḶASUNĪNĀTASUTTAM PAṬHAMAM.

## 122.

Evam me sutarū. Ekam samayam Bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Kapilavatthusmim<sup>1</sup> piṇḍāya pāvīsi. Kapilavatthusmim piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto yena Kālakhemakassa<sup>2</sup> Sakkassa vihāro ten' upasaṅkami divāvihārāya. Tena kho pana samayena Kālakhemakassa Sakkassa vihāre sambahulāni senāsanaṇi paññattāni honti. Addasā kho Bhagavā Kālakhemakassa Sakkassa vihāre sambahulāni

<sup>1</sup> So Si; S<sup>ky</sup> Kapilavatthusmim.

<sup>2</sup> So S<sup>ky</sup> Bu; Si Kāl°.



senāsanāni paññattāni; disvāna Bhagavato etad ahosi: Sambahulāni kho Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni.<sup>1</sup> Sambahulā nu kho idha bhikkhū viharantīti?

Tena kho pana samayena āyasmā Ānando sambahulehi bhikkhūhi saddhiṃ Ghaṭṭāya-Sakkassa vihāre cīvarakammaṇi karoti. Atha kho Bhagavā sāyaṇhasamayāni patisallānā vuṭṭhito yena Ghaṭṭāya-Sakkassa vihāro ten' upasāṅkami upasāṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Sambahulāni kho, Ānanda, Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho ettha bhikkhū viharantīti?

Sambahulāni, bhante, Kālakhemakassa Sakkassa vihāre senāsanāni paññattāni; sambahulā ettha bhikkhū viharanti. Cīvarakārasamayo no, bhante, vattatīti.

Na kho, Ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito. So vat', Ānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito, yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ,<sup>2</sup> tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī ti,—n' etaṃ ṭhānaṃ vijjati. Yo ca kho so, Ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tass' etaṃ bhikkhuno pāṭikaṅkhaṃ, yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī ti,—ṭhānaṃ etaṃ vijjati. So vat', Ānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato. gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppan ti,—n' etaṃ ṭhānaṃ vijjati: Yo ca kho so, Ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati, tass' etaṃ bhikkhuno pāṭikaṅkhaṃ sāmāyikaṃ vā kantaṃ

<sup>1</sup> S<sup>ky</sup> omit this word here.

<sup>2</sup> Si sambodhisukhaṃ.



cetovimuttin upasampajja viharissati asāmayikān vā akuppan ti,—*ṭhānam etaṃ vijjati. Nāhaṃ, Ānanda, ekaṃ rūpam*<sup>1</sup> pi samanupassāmi, yattha ratassa yatthābhiratassa<sup>2</sup> rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokapari-devadukkhadomanassupāyāsā.

Ayaṃ kho pan',<sup>3</sup> Ānanda, vihāro Tathāgatenā abhisambuddho, yadidaṃ sabbanimittānaṃ amanasikārā<sup>4</sup> ajjhataṃ suññatāṃ upasampajja viharitūṃ.<sup>5</sup> Tatra ce, Ānanda, Tathāgataṃ iminā vihārena viharantaṃ bhavanti<sup>6</sup> upasāṇikamitāro<sup>7</sup> bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvaka, — tatr', Ānanda, Tathāgato vivekaninno<sup>8</sup> eva cittaṃ vivekaṇaṃ viveka-pabbhārena vūpakaṭṭhena nekkhammābhiratena byanti-bhūtena sabbaso āsavatṭhāniyehi dhammehi aññadatto<sup>9</sup> uyyojaniyapaṭisānyuttaṃ<sup>9</sup> yeva kathaṃ kattā hoti. Tasmātiḥ', Ānanda, bhikkhu ce pi ākaṅkheyya: Ajjhataṃ suññatāṃ upasampajja vihareyyaṃ ti,—ten', Ānanda, bhikkhunā ajjhataṃ eva cittaṃ saṇṭhapetabbāṃ sannisādetabbāṃ ekodikātabbāṃ samādahātabbāṃ.

Kathaṃ ca, Ānanda, bhikkhu ajjhataṃ eva cittaṃ saṇṭhapeti sannisādeti ekodikaroti samādahati? Idh', Ānanda, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ<sup>10</sup> paṭhamajjhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ<sup>11</sup> duttiyajjhānaṃ — tatiyajjhānaṃ — catutthajjhānaṃ upasampajja viharati. Evaṃ kho, Ānanda, bhikkhu ajjhataṃ eva cittaṃ saṇṭhapeti sannisādeti ekodikaroti samādahati.

<sup>1</sup> So Si and (?) Bu; S<sup>ky</sup> ekarūpaṃ.

<sup>2</sup> So S<sup>ky</sup> and Bu; Si

ratassa yatthābhiratassa tassa.

<sup>3</sup> So Si Bu; S<sup>ky</sup> omit pana.

<sup>4</sup> Si am—kāra.

<sup>5</sup> S<sup>ky</sup> viharataṃ; Si viharati.

<sup>6</sup> Si Bhaga-

vantaṃ.

<sup>7</sup> S<sup>ky</sup> upasāṇikamitā te.

<sup>8</sup> Si a—um.

<sup>9</sup> So Si

Bu; S<sup>ky</sup> uyyojanik'.

<sup>10</sup> S<sup>ky</sup> omit; Si, after paṭhamajjhānaṃ,

continues: Duttiyajjhānaṃ. Tatiyajjhānaṃ. Catutthajjhānaṃ upasampajja viharati.

<sup>11</sup> S<sup>ky</sup> here insert pe.



So ajjhattañ suññatañ manasikaroti; tassa ajjhattañ suññatañ<sup>1</sup> manasikaroto ajjhattañ suññatāya cittañ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evañ santam etañ, Ānanda, bhikkhu evam pajānāti: Ajjhattañ suññatañ<sup>1</sup> kho me manasikaroto ajjhattañ suññatāya cittañ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Itiha tattha sampajāno hoti. So bahiddhā suññatañ manasikaroti; so ajjhatabahiddhā suññatañ manasikaroti; so āṇañjañ<sup>2</sup> manasikaroti; tassa āṇañjañ manasikaroto āṇañje cittañ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Evañ santam etañ, Ānanda, bhikkhu evam pajānāti: Āṇañjañ kho me manasikaroto āṇañje cittañ na pakkhandati nappasīdati na santiṭṭhati na vimuccatīti. Itiha tattha sampajāno hoti. Ten', Ānanda, bhikkhunā tasmīñ yeva parimasmīñ samādhinimutte ajjhattam eva cittañ saṅṭhapetabbhañ sannisādetabbhañ ekodikātabbhañ samādahātabbhañ. So ajjhattañ suññatañ manasikaroti; tassa ajjhattañ suññatañ manasikaroto ajjhattañ suññatāya cittañ pakkhandati pasīdati santiṭṭhati vimuccati. Evañ santam etañ, Ānanda, bhikkhu evam pajānāti: Ajjhattañ suññatañ kho me manasikaroto ajjhattañ suññatāya cittañ pakkhandati pasīdati santiṭṭhati vimuccatīti. Itiha tattha sampajāno hoti. So bahiddhā suññatañ manasikaroti; so ajjhatabahiddhā suññatañ manasikaroti; so āṇañjañ manasikaroti; tassa āṇañjañ manasikaroto āṇañje cittañ pakkhandati pasīdati santiṭṭhati vimuccati. Evañ santam etañ, Ānanda, bhikkhu evam pajānāti: Āṇañjañ kho me manasikaroto āṇañje cittañ pakkhandati pasīdati santiṭṭhati vimuccatīti. Itiha tattha sampajāno hoti.

Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittañ namati, so caṅkamati: Evañ mañ caṅkamantañ nābhijjhādomanassā pāpakā akusalā dhammā

<sup>1</sup> Si omits.

<sup>2</sup> So S<sup>ky</sup>; Si āṇañjañ (and infra āṇañjāya). Cf. supra Sutta No. 112 (in fine) and Vol. II. p. 283.



anvāssavissantīti,<sup>1</sup>—itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato tñānāya cittaṃ namati so tiṭṭhati : Evaṃ maṃ tiṭṭhantaṃ<sup>2</sup> nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti ; —itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno, iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati : Evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti ; —itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati : Evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantīti ; —itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno iminā vihārena viharato bhāsāya<sup>3</sup> cittaṃ namati, so : Yayaṃ kathā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, —seyyathidam : rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā nītikathā yānakathā gāmakathā nīgamakathā nagarakathā janapadakathā itthikathā sūrakathā visikkhākathā kumbhaṭṭhānakathā pubbaṭṭhakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti evarūpiṃ kathaṃ na kathessāmīti. Itiha tattha sampajāno hoti. Yā ca kho ayaṃ, Ānanda, kathā abhisallekhikā cetovivaraṇasappāyā<sup>4</sup> ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, —seyyathidam : appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā iti evarūpiṃ kathaṃ kathessāmīti. Itiha tattha sampajāno hoti. Tassa ce, Ānanda, bhikkhuno imina vihārena viharato

<sup>1</sup> So Si.; S<sup>27</sup> anvāsabbavissantīti. <sup>2</sup> Si tñitaṃ. <sup>3</sup> So Si.; S<sup>27</sup> bhassāyaṃ, which spelling it supported by Bu. <sup>4</sup> Si cetovicāraṇas°.



vitakkāya cittaṃ namati, so : Ye 'me vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti,—seyyathidam : kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke na vitakkessāmīti ;—itiha tattha sampajāno hoti. Ye ca kho ime, Ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidam :—nekkhammavitakko abyāpādavitakko avihiṃsāvitakko iti evarūpe vitakke vitakkessāmīti ;—itiha tattha sampajāno hoti.

Pañca kho ime, Ānanda, kāmagaṇā. Katame pañca ? Cakkhaviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ; sotaviññeyyā saddā ; ghānaviññeyyā gandhā ; jivhāviññeyyā rasā ; kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, Ānanda, pañca kāmagaṇā. Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ : Atthi nu kho me <sup>1</sup> imesu pañcasu kāmagaṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro ti ? Sace, Ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti : Atthi kho me imesu pañcasu kāmagaṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro ti,—evaṃ santam etaṃ, Ānanda, bhikkhu evaṃ pajānāti : Yo kho me pañcasu kāmagaṇesu chandarāgo, so appahīno ti. Itiha tattha sampajāno hoti. Sace pan', Ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti : Na 'tthi kho me imesu pañcasu kāmagaṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro ti,—evaṃ santam etaṃ, Ānanda, bhikkhu evaṃ pajānāti : Yo kho me pañcasu kāmagaṇesu chandarāgo, so me pahīno ti. Itiha sampajāno hoti.

Pañca kho 'me, Ānanda, upādānakkhandhā. Yattha bhikkhunā udayabyāyānupassinā vihātabbaṃ. Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthagamo ; iti vedanā iti

<sup>1</sup> S<sup>vy</sup> omit kho me here (but not inira).



vedanāya samudayo iti vedanāya atthagamo; iti sañña . . . ;  
iti saṅkhārā . . . ; iti viññāṇaṃ iti viññāṇassa samudayo  
iti viññāṇassa atthagamo ti. Tassa imesu pañcasu upādānak-  
khandhesu udayabyāyānupassino viharato yo pañcas' upādā-  
nakkhandhesu asmimāno so pahīyati. Evaṃ santam etaṃ,  
Ānanda, bhikkhu evaṃ pajānāti: Yo kho me pañcas'  
upādānakkhandhesu asmimāno, so me pahīno ti. Itiha  
tattha sampajāno hoti. Ime kho te, Ānanda, dhammā  
ekantakusalāyatikā<sup>1</sup> ariyā lokuttarā anavakkantā pāpimatā.

Taṃ kiṃ maññasi, Ānanda? Kaṃ atthavasāṃ sam-  
passamāno arahati sāvako satthāraṃ anubandhituṃ api  
payujjamāno ti?<sup>2</sup>

Bhagavaṃ-mūlakā no, bhante, dhammā Bhagavaṃ-  
nettikā Bhagavaṃ-paṭisaraṇā; sādhu vata, bhante, Bhaga-  
vantaṃ yeva paṭibhātu etassa bhāsitaṃ attho; Bhagavato  
suttvā bhikkhū dhāressantīti.

Na kho, Ānanda, arahati sāvako satthāraṃ anubandhi-  
tuṃ yadidaṃ suttāṃ geyyaṃ veyyākaraṇassa hetu. Taṃ  
kissa hetu? Dīgharattassa hi vo, Ānanda, dhammā sutā  
dhatā vacasā paricitā manasā 'nupekkhitā dīṭṭhiyā suppaṭi-  
viddhā. Yā ca kho ayaṃ, Ānanda, kathā abhisallekhikā  
cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya  
upasaṃyāya abhiññāya sambodhāya nibbānāya saṃvattati,  
—seyyathidaṃ: appicchakathā santuṭṭhikathā pavivekakathā  
asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā  
paññākathā vimuttikathā vimuttiñāṇadassanakathā,—evaṃ-  
piyā kho, Ānanda, kathāya hetu arahati sāvako satthāraṃ  
anubandhituṃ api payujjamāno.

Evaṃ sante kho, Ānanda, ācariyūpaddavo hoti; evaṃ  
sante antevāsūppadavo hoti; evaṃ sante brahmacariyūpad-  
davo hoti.<sup>3</sup> Kathaṃ c', Ānanda, ācariyūpaddavo hoti? Idh',  
Ānanda, ekacco satthā vivittaṃ senāsanaṃ bhajati araṇṇaṃ  
rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ

<sup>1</sup> So Si Bu; S<sup>k</sup> ekantakusalānayatikā; S<sup>v</sup> ekantakusalāniyānikā.

<sup>2</sup> So Si; S<sup>v</sup> (here) and S<sup>v</sup> infra also apipaṇujjamāno pi;  
S<sup>k</sup> infra apipaṇujjamāno pi.

<sup>3</sup> S<sup>v</sup> have ūppadavo.



vanapatthani abbhokāsani palālapuñjani. Tassa tathāvūpakatthassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca mucchati kāmāyati<sup>1</sup> gedhi<sup>2</sup> āpajjati āvaṭṭati bāhullāya. Aya<sup>3</sup> vuccat', Ānanda, upadduto<sup>3</sup> ācariyo; ācariyūpaddavena avadhiṃsu na<sup>4</sup> pāpakā akusalā dhammā saṅkilesikā poṇobhavikā<sup>4</sup> sadarā dukkhavipākā āyati<sup>5</sup> jātijarāmarāṇiyā. Eva<sup>6</sup>ṇi kho, Ānanda, ācariyūpaddavo hoti. Katha<sup>7</sup>ñ c', Ānanda, antevāsūpaddavo hoti? Tass' eva kho pa<sup>8</sup>n', Ānanda, satthu sāvako tassa satthu viveka<sup>9</sup>ṃ anubrūhayama<sup>10</sup>ṇo vivittani senāsana<sup>11</sup>ni bhajati ara<sup>12</sup>ñña<sup>13</sup>ni rukkhamūla<sup>14</sup>ni pabbata<sup>15</sup>ni kanda<sup>16</sup>ra<sup>17</sup>ni giriguha<sup>18</sup>ni susāna<sup>19</sup>ni vanapatthani abbhokāsani palālapuñjani. Tassa tathāvūpakatthassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca mucchati kāmāyati gedhi<sup>20</sup>ni āpajjati āvaṭṭati bāhullāya. Aya<sup>21</sup>ni vuccat', Ānanda, upadduto antevāsī; antevāsūpaddavena avadhiṃsu na<sup>22</sup>ni pāpakā akusalā dhammā saṅkilesikā poṇobhavikā sadarā dukkhavipākā āyati<sup>23</sup>ni jātijarāmarāṇiyā. Eva<sup>24</sup>ṇi kho, Ānanda, antevāsūpaddavo hoti? Katha<sup>25</sup>ñ c', Ānanda, brahmacariyūpaddavo hoti? Idh', Ānanda, Tathāgato loka<sup>26</sup> uppajjati arahana<sup>27</sup>ni sammāsambuddho vijjācara<sup>28</sup>ṇasampanno sugato lokavidū anuttaro purisadammasā<sup>29</sup>rathi satthā devamanussāna<sup>30</sup>ni buddho bhagavā. So vivittani senāsana<sup>31</sup>ni bhajati ara<sup>32</sup>ñña<sup>33</sup>ni rukkhamūla<sup>34</sup>ni pabbata<sup>35</sup>ni kanda<sup>36</sup>ra<sup>37</sup>ni giriguha<sup>38</sup>ni susāna<sup>39</sup>ni vanapatthani abbhokāsani palālapuñjani. Tassa tathāvūpakatthassa viharato anvāvaṭṭanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvaṭṭesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca na mucchati kāmāyati na gedhi<sup>40</sup>ni āpajjati na

<sup>1</sup> So S<sup>v</sup>; Si muccha<sup>1</sup>ni nikāmāyati. Bu: kāmāyati<sup>2</sup>ni pucchana<sup>3</sup>ta<sup>4</sup>ṇa<sup>5</sup>ni pattheti pavatteti<sup>6</sup>ni attho.

<sup>2</sup> So Si; S<sup>k</sup> geyi; S<sup>r</sup> gedhi; S<sup>v</sup> (infra) heṭṭhi<sup>7</sup>ni (but S<sup>k</sup> once gedhi<sup>8</sup>ni). <sup>3</sup> Si upad<sup>9</sup>davo ācariyo ācariyūpaddavena. Avahi<sup>10</sup>ṃsu na<sup>11</sup>ni, &c.

<sup>4</sup> Si poṇobbhavikā, as S<sup>v</sup> infra.



āvattati bāhullāya. Tass' eva kho pan', Ānanda, Satthu sāvako tassa Satthu vivekam anuyutto brūhayamāno vivit-taṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsāṃ palālapuñjaṃ. Tassa tathāvūpakatṭhassa viharato anvā-vattanti brāhmaṇagahapatikā negamā c' eva jānapadā ca; so anvāvattesu brāhmaṇagahapatikesu negamesu c' eva jānapadesu ca mucchati kāmayati gedhiṃ āpajjati āvattati bāhullāya. Ayaṃ vuccat', Ānanda, upadduto brahmacārī; brahmacārūpaddavena avadhiṃsu naṃ pāpakā akusālā dhammā saṃkilesikā poṇobhaviḥ sadaraṃ dukkhavipākā āyatiṃ jātijarāmaraniyā. Evaṃ kho, Ānanda, brahmacārū-paddavo hoti. Tatr', Ānanda, yo c' evāyaṃ ācariyūpaddavo yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo duk-khavipākataro c' eva kaṭukavipākataro ca api ca vinipātāya saṃvattati. Tasmātiha maṃ, Ānanda, mittavatāya samudā-caratha, mā sapattavatāya; taṃ vo bhavissati dīgharattaṃ hitāya sukhāya. Kathaṃ c', Ānanda, satthāraṃ sāvakā sapattavatāya samudācaranti no mittavatāya? Idh', Ānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: Idaṃ vo hitāya idaṃ vo sukhāyāti. Tassa sāvakā na sussūsanti na sotaṃ odahanti aññaṃ<sup>1</sup> cittaṃ upatṭhapenti, vokkamma ca satthu sāsanaṃ<sup>2</sup> vattanti. Evaṃ kho, Ānanda, satthāraṃ sāvakā sapattava-tāya samudācaranti no<sup>3</sup> mittavatāya. Kathaṃ c', Ānanda, satthāraṃ sāvakā mittavatāya samudācaranti no sapattava-tāya? Idh', Ānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: Idaṃ vo hitāya idaṃ vo sukhāyāti. Tassa sāvakā sussūsanti sotaṃ oda-hanti na<sup>4</sup> aññaṃ cittaṃ upatṭhapenti na vokkamma ca<sup>5</sup> satthu sāsanaṃ vattanti. Evaṃ kho, Ānanda, satthāraṃ sāvakā mittavatāya samudācaranti no sapattavatāya. Tasmā-

<sup>1</sup> Si na añña.<sup>2</sup> So S<sup>xy</sup> Bu; Si sāsanaṃ.<sup>3</sup> So Si;S<sup>xy</sup> yo ne.<sup>4</sup> S<sup>xy</sup> Si omit na here, though S<sup>xy</sup> insert it before sussūsanti and sotaṃ in this sentence.<sup>5</sup> Si na ca v.



tiha mañ, Ānanda, mittavatāya samudācaratha mā sapatta-  
vatāya. Tañ vo bhavissati dīgharattañ hitāya sukhāya.  
Na vo <sup>1</sup> ahañ, Ānanda, tathā parakkamissāmi yathā kumbha-  
kāro āmake āmakamatte; niggaṃha niggaṃhāhañ, Ānanda,  
vakkhāmi, pavayha pavayha.<sup>2</sup> Yo sāro so ṭhassatīti.<sup>3</sup>

Idam avoca Bhagavā. Attamano āyasmā Ānando Bha-  
gavato bhāsitañ abhinandīti.

### MAHĀSUṂĀTASUTTAM DUTIYAM.

## 123.

Evam me sutañ. Ekam samayañ Bhagavā Sāvattthiyañ  
viharaṭi Jetavane Anāthapiṇḍikassa ārāme. Atha kho  
sambahulānañ bhikkhūnañ pacchābhattañ piṇḍapāṭapaṭik-  
kantānañ upaṭṭhānasālāyañ sannisinnānañ sannipatitānañ  
ayam antarākathā udapādi:—Acchariyañ, āvuso, abbhuta-  
tañ,<sup>4</sup> āvuso, Tathāgataṃ mahiddhikā mahānubhāvata,<sup>5</sup>  
yatra hi nāma Tathāgato atīte Buddhe parinibbute chinna-  
papañce chinnavatume<sup>6</sup> pariyādinnavaṭṭe<sup>7</sup> sabbaḍukkhavīti-  
vatte jānissati: Evañ-jaccā te Bhagavanto ahesuñ iti pi,  
evañ-nāmā te Bhagavanto ahesuñ iti pi, evañ-gottā te  
Bhagavanto ahesuñ iti pi, evañ-silā . . . evañ-dhammā  
. . . evañ-paññā . . . evañ-vihārī . . . evañ-vimuttā te  
Bhagavanto ahesuñ iti pīti. Evañ vutte, āyasmā Ānando  
te bhikkhū etaḍ avoca:—Acchariyā c'eva, āvuso, Tathāgata  
acchariyadhammasamannāgatā ca; abbhutā<sup>8</sup> c'eva, āvuso,  
Tathāgata abbhutadhammasamannāgatā cāti.

<sup>1</sup> Si te; S<sup>ky</sup> kho. <sup>2</sup> Si adds Ānanda vakkhāmi. <sup>3</sup> So Si  
Bu and Dh. p. 271; S<sup>k</sup> yassatīti; S<sup>y</sup> sassatīti. <sup>4</sup> Si omits  
here but not infra. <sup>5</sup> Si m—vakatā. <sup>6</sup> So S<sup>ky</sup> Bu; Si  
c—ṭṭume.

<sup>7</sup> So Bu (one MS. reading—nn—); Si  
pariyādinnavaṭṭe; S<sup>k</sup> pariyādichinnavaṭṭe; S<sup>y</sup> pariyādichinna-  
vaddhe. Cf. Vol. II. p. 172. <sup>8</sup> Si abbhūtā, as throughout.



Ayañ ca h' idan tesañ bhikkhūnañ antarākathā vippakatā hoti. Atha Bhagavā sāyaṇhasamayāñ paṭisallānā vuṭṭhito yen' upaṭṭhānasālā ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi:—Kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinā? Kā ca pana vo antarākathā vippakatā ti?

Idha, bhante, amhākañ pacchābhattañ piṇḍapāṭapaṭikkantānañ upaṭṭhānasālāyañ sannisinānañ sannipatitānañ ayam antarākathā udapādi: Acchariyañ, āvuso, . . . (*etc. as above, down to*) . . . evañ-vinuttā te Bhagavanto ahesuñ iti pīti. Evañ vutte, bhante, āyasmā Ānando anuhe etad avoca: Acchariyā . . . abbhutadhammasamannāgatā cāti. Ayañ kho no, bhante, antarākathā vippakatā. Atha Bhagavā anuppatto ti.

Atha kho Bhagavā āyasmantañ Ānandañ āmantesi:—Tasmātiha tañ, Ānanda, bhiyyosomattāya paṭibhantu Tathāgatassa acchariyā abbhutadhammā ti.

Sammukhā me tañ, bhante, Bhagavato sutañ, sammukhā paṭiggahitañ: Sato sampajāno uppajjamāno, Ānanda, Bodhisatto Tusitañ kāyañ uppajjiti; yam pi, bhante, sato sampajāno Bodhisatto Tusitañ kāyañ uppajji, idam ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ; Sato sampajāno, Ānanda, Bodhisatto Tusite kāye aṭṭhāsīti; yam pi, bhante, sato sampajāno Bodhisatto Tusite kāye aṭṭhāsī, idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ:—Yāvatāyukañ, Ānanda, Bodhisatto Tusite kāye aṭṭhāsīti; yam pi, bhante, yāvatāyukañ Bodhisatto Tusite kāye aṭṭhāsī, idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ:—Sato sampajāno, Ānanda, Bodhisatto Tusitā kāyā cavitvā mātu kucchim okkamīti; yam pi,



bhante, sato sampajāno Bodhisatto Tusitā kāyā cavitvā mātu kucchin okkami, idam p' ahañ Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ:—Yadā, Ānanda, Bodhisatto Tusitā kāyā cavitvā mātu kucchin okkami, atha sadevake loke samā-rake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanus-sāya appamāṇo ulāro<sup>1</sup> obhāso pātubhavati atikkamm' eva devānañ devānubhāvañ. Yā pi tā lokantarikā aghā asari-vutā andhakārā andhakāratimisā, yattha p' ime candimasuriyā evañ-mahiddhika<sup>2</sup> evañ-mahānubhāvā ābhāya nānubhonti, tattha pi appamāṇo ulāro obhāso pātubhavati atikkamm' eva devānañ devānubhāvañ; ye pi tattha sattā upapannā, te pi ten' obhāsenā aññamannañ sañjānanti: Aññe pi kira bho santi sattā idh' upapannā. Ayañ ca dasasahassilokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca ulāro obhāso loke pātubhavati atikkamm' eva devānañ devānubhāvañ ti. Yā pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ:—Yadā, Ānanda, Bodhisatto mātu kucchin okkanto hoti, cattāro nañ devaputtā catuddisā-rakkhāya upagacchanti: Mā nañ kho Bodhisattañ vā Bodhisattamātarañ vā manusso vā amanusso vā koṇi vā<sup>3</sup> viheṭhesīti.<sup>4</sup> Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutañ sammukhā paṭiggahitañ:—Yadā, Ānanda, Bodhisatto mātu kucchin okkanto hoti, pakatiyā silavatī Bodhisattamātā hoti, viratā pāṇātipātā viratā adinnādānā viratā kāmesu micchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā ti. Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

<sup>1</sup> So S<sup>v</sup> Bu; Si olāro.

<sup>2</sup> Si omits.

<sup>3</sup> S<sup>v</sup> mā.

<sup>4</sup> S<sup>v</sup> viheṭhessīti; Si vihesesīti.



Sammukhā me tañ, bhante, Bhagavato suttañ sam-mukhā paṭiggahitañ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, na Bodhisattamātu purisesu mānasañ uppajjati kāmaguṇūpasāhitañ,<sup>1</sup> anatikkamanīyā ca Bodhisattamātā hoti kenaci purisena rattacittenāti. Yam pi, bhante, . . . idam p' ahañ, bhante, acchariyañ abbhuta-dhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato suttañ sam-mukhā paṭiggahitañ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, lābhini<sup>2</sup> Bodhisattamātā hoti pañ-cannañ kāmaguṇānañ, sā pañcahi kāmaguṇehi samappitā samañgibhūtā<sup>3</sup> parivāretīti. Yam pi, bhante . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato suttañ sam-mukhā paṭiggahitañ :—Yadā, Ānanda, Bodhisatto mātu kucchim okkanto hoti, na<sup>3</sup> Bodhisattamātu kocid eva ābādho uppajjati, sukhini Bodhisattamātā hoti akilantakāyā, Bodhisattañ ca Bodhisattamātā tirokucchigatañ passati sabbaṅga-paccaṅgañ abhinindriyañ.<sup>4</sup> Seyyathāpi, Ānanda, mañi veḷuriyo subho jātimā aṭṭhañso superikammakato ; tatr' assa suttañ āvutañ nīlañ vā pītañ vā lohitañ vā odātañ vā paṇḍusuttañ vā ; tañ enaṃ cakkhumā puriso hatthe karitvā paccavekkheyya : Ayañ kho mañi veḷuriyo subho jātimā aṭṭhañso superikammakato, tatr' idañ suttañ āvutañ nīlañ vā pītañ vā lohitañ vā odātañ vā paṇḍusuttañ vā ti ;—evam eva kho, Ānanda, yadā Bodhisatto mātu kucchim okkanto hoti, na Bodhisattamātu kocid eva ābādho uppajjati, sukhini Bodhisattamātā hoti akilantakāyā, Bodhisattañ ca Bodhisattamātā tirokucchigatañ passati sabbaṅgapaccaṅgañ abhinindriyañ. Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

<sup>1</sup> So S<sup>W</sup> Bu ; Si kāmaguṇop'.

<sup>2</sup> Si samangibhūtā.

<sup>3</sup> S<sup>W</sup> insert na after ābādho here, but not infra.

<sup>4</sup> So S<sup>W</sup> ;

Si ahinindriyañ.



Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Sattāhajāte, Ānanda, Bodhisatte Bodhisattamātā kālañ karoti, Tusitañ kāyañ uppajjati. Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi

Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Yathā kho pan', Ānanda aññā itthikā nava vā dasa vā māse gabbhañ kucchinaṃ pariharitvā vijāyanti, na h' evañ Bodhisattañ Bodhisattamātā vijāyati; <sup>1</sup> das' eva māsāni Bodhisattañ Bodhisattamātā kucchinaṃ pariharitvā vijāyatīti. Yam pi, bhante, . . . idam p' ahañ, bhante, acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Yathā kho pan', Ānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na h' evañ Bodhisattañ Bodhisattamātā vijāyati; <sup>2</sup> tithā va Bodhisattañ Bodhisattamātā vijāyatīti. Yam pi, bhante, . . . idam p' ahañ, bhante, acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, devā paṭhamāñ paṭiggañhanti pacchā manussā ti. Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Yadā, Ānanda, <sup>2</sup> Bodhisatto mātu kucchismā nikkhamati, appatto va Bodhisatto paṭhaviñ hoti; cattāro nañ devaputtā paṭiggahetvā mātu purato t̐apenti : Attamanā devī hohi, <sup>3</sup> mahesakkho te putto upapanno ti. Yam pi, bhante, . . . idam p' ahañ, bhante, Bhagavato acchariyañ abbhutadhammañ dhāremi.

Sammukhā me tañ, bhante, Bhagavato sutāñ sammukhā paṭiggahitañ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, visado va nikkhamati amakkhito uddena amakkhito semhena amakkhito ruhirena <sup>4</sup> amakkhito

<sup>1</sup> S<sup>c</sup> omitt vijāyati.

<sup>2</sup> Si adds so.

<sup>3</sup> Si hotu.

<sup>4</sup> Si adds amakkhito pubbena.



kenaci asucinā suddho visado.<sup>1</sup> Seyyathāpi, Ānanda, maṇiratanāṃ kāsike vatthe nikkhittāṃ,<sup>2</sup> n' eva maṇiratanāṃ kāsikaṃ vatthāṃ makkheti nāpi kāsikaṃ vatthāṃ maṇiratanāṃ makkheti;—tāṃ kissa hetu? ubhinnaṃ suddhattā;<sup>3</sup>—evam eva kho, Ānanda, yadā Bodhisatto mātu kucchismā nikkhamati, visado va nikkhamati amakkhito uddena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahitāṃ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti, ekā sītassa ekā uphassa, yena Bodhisattassa udakakiccaṃ karonti<sup>4</sup> mātu cāti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahitāṃ :—Sampatijāto, Ānanda, Bodhisatto samehi pādehi<sup>5</sup> paṭiṭṭhahitvā uttarābhimukho sattapada-vītiḥāre gaacchati, setamhi chatte anubhīramāne sabbā ca disā viloketi, āsabbhiṃ<sup>6</sup> ca vācaṃ bhāsati : Aggo 'ham asmi lokassa, seṭṭho 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, ayam antimā jāti, na 'tthi dāni punabbhavo ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

Sammukhā me taṃ, bhante, Bhagavato sutāṃ sammukhā paṭiggahitāṃ :—Yadā, Ānanda, Bodhisatto mātu kucchismā nikkhamati, atha sadevake loke samārake sabrahmake sāsamanabrāhmaṇiṃ pājāya sadevamanussāya appamāṇo ulāro obhāso pātubhavati atikamm' eva devānaṃ devānubhāvaṃ ; yā pi tā lokantarikā aghā asāṃvutā andhakārā andhakāratimisā, yattha p' ime candimasuriyā evaṃ mahiddhikā evaṃ mahānubhāvā ābhāya nānubhonti, tattha

<sup>1</sup> Si visuddho. <sup>2</sup> Si nikkhitā. <sup>3</sup> Si suddhattā. <sup>4</sup> Si karoti.

<sup>5</sup> Si inserts paṭhaviyaṃ.

<sup>6</sup> So all MSS. Cf. 1 Jāt. 53.



pi appamāṇo ulāro obhāso pātubhavati atikamm' eva devānaṃ devānubhāvaṃ ; ye pi tattha sattā upapannā te pi ten' obhāsenā aññamaññaṃ sañjānanti: Aññe pi kira bho santi sattā idhūpapannā ti. Ayam pi ca dasasahassilokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca ulāro obhāso loke pātubhavati atikamm' eva devānaṃ devānubhāvaṃ ti. Yam pi, bhante, . . . idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremīti.

Tasmātiha tvaṃ, Ānanda, idam pi Tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.<sup>1</sup> Idh', Ānanda, Tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti ; viditā saññā ;<sup>2</sup> viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idam pi kho tvaṃ, Ānanda, Tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehīti.

Yam pi, bhante, Bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti ; viditā saññā ; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti,—idam p' ahaṃ, bhante, Bhagavato acchariyaṃ abbhutadhammaṃ dhāremīti.

Idam avoca āyasmā Ānando. Samanuñño Satthā ahosi. Attamanā te bhikkhū āyasmato Ānandassa bhāsitaṃ abhinandun ti.

ACCHARIYABBHUTADHAMMASUTTAṃ<sup>3</sup> TATIYAM.

## 124.

Evam me suttaṃ. Ekaṃ samayaṃ āyasmā Bakkulo Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho Acela-Kassapo<sup>4</sup> āyasmato Bakkulassa purāṇagihisahāyo<sup>5</sup>

<sup>1</sup> Si dhārehīti.

<sup>2</sup> S<sup>ky</sup> adds uppajjanti.

<sup>3</sup> So Si ;

S<sup>ky</sup> Acchariyabbhutasuttaṃ ; Bu Acchariyadhammasuttaṃ. <sup>4</sup> Si Acelo Kassapo.

<sup>5</sup> Si —gihi—.



yen' āyasmā Bakkulo ten' upasāṅkamaṃ, upasāṅkamitvā āyasmatā Bakkulena saddhiṃ sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Acela-Kassapo āyasmantaṃ Bakkulaṃ etad avoca : Kivacīraṃ pabbajito si, āvuso Bakkulāti ?

Asīti me, āvuso, vassāni pabbājitassāti.

Imehi pana te, āvuso Bakkula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito ti ?

Na kho maṃ, āvuso Kassapa, evaṃ pucchitabbaṃ : Imehi pana te, āvuso Bakkula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito ti ? Evaṃ ca kho maṃ, āvuso Kassapa, pucchitabbaṃ : Imehi pana te, āvuso Bakkula, asītiyā vassehi katikkhattuṃ kāmasaṇṇā uppannapubbā ti ?

Imehi pana te, āvuso Bakkula, asītiyā vassehi katikkhattuṃ kāmasaṇṇā uppannapubbā ti ?<sup>1</sup>

Asīti me, āvuso Kassapa, vassāni pabbajitassa nābhijānāmi kāmasaṇṇaṃ uppannapubbaṃ.

(Yam p' āyasmā Bakkulo asītiyā vassehi nābhijānāti kāmasaṇṇaṃ uppannapubbaṃ, idam pi mayaṃ āyasmato Bakkulassa acchariyaṃ abbhutaṃ dhammaṃ dhārema.)<sup>2</sup>

Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasāṇṇaṃ vihiṃsāsaṇṇaṃ uppannapubbaṃ.

(Yam p' āyasmā Bakkulo asītiyā vassehi nābhijānāti byāpādasāṇṇaṃ vihiṃsāsaṇṇaṃ uppannapubbaṃ, idam pi mayaṃ āyasmato Bakkulassa acchariyaṃ abbhutaṃ dhammaṃ dhārema.)

Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbaṃ.

Yam p' āyasmā . . . dhārema.

Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavittakkaṃ, vihiṃsāvitakkaṃ uppannapubbaṃ.

Yam p' āyasmā . . . dhārema.

<sup>1</sup> So S<sup>ky</sup>; Si omits this repetition. <sup>2</sup> Bu has the following note : Yam p' āyasmā ādina padāni sabbavāresu Dhammasaṅgahe therehi niyametvā ṭhapitāni.



Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sādītā.<sup>1</sup>

Yam p' āyasmā . . . dhārema.

Asīti . . . nābhijānāmi satthena cīvaraṃ chinditā.<sup>2</sup>

Yam p' . . . dhārema.

Asīti . . . nābhijānāmi sūciyā cīvaraṃ sibbitā.

Yam p' . . . dhārema.

Asīti . . . nābhijānāmi rajanāya cīvaraṃ rajitā.

Yam p' . . . dhārema.

Asīti . . . kaṭhine cīvaraṃ sibbitā.

Yam p' . . . dhārema.

Asīti . . . nābhijānāmi sabrahmacārīcīvarakamme<sup>3</sup> byāpāritā<sup>4</sup> . . . nimantanāṃ sādītā . . . evarūpaṃ cittaṃ uppannapubbāṃ : Aho vata maṃ koci nimanteyyāti.

Yam p' . . . dhārema.

Asīti . . . antaraghare nisīditā . . . antaraghare bhuñjitā . . . mātugāmassa anubyāñjanaso nimittāṃ gahetā . . . mātugāmassa dhammaṃ desitā, antamaso catuppadam pi gāthaṃ . . . bhikkhunūpassayaṃ<sup>5</sup> upasāṃkamitā . . . bhikkhuniyā dhammaṃ desitā—pe—nābhijānāmi sikkhimānāya dhammaṃ desitā, nābhijānāmi sāmaṇerāya dhammaṃ desitā.

Yam p' āyasmā Bakkulo asītiyā vassehi nābhijānāti sāmaṇerāya dhammaṃ desitā, idam pi mayāṃ āyasmato Bakkulassa acchariyaṃ abbhutaṃ dhammaṃ dhārema.<sup>6</sup>

Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi pabbājetā<sup>7</sup>—pe<sup>8</sup>—upasampādetā—nābhijānāmi nissayaṃ detā ; nābhijānāmi sāmaṇeraṃ upaṭṭhāpetā . . . jantāghare nahāyitā . . . cuṇṇena nahāyitā . . . sabrahmacārīgattaparikam-

<sup>1</sup> So Si ; S<sup>k</sup> sādittā, chindittā, &c.

<sup>2</sup> Si continues here (as S<sup>k</sup> infra):—Nābhijānāmi sūciyā cīvaraṃ sibbitā. Nābhijānāmi rajanāya cīvaraṃ rajitā, &c.

<sup>3</sup> So S<sup>ky</sup> ; Si sabrahmacārīnaṃ c.

<sup>4</sup> Si vicāritā.

<sup>5</sup> S<sup>ky</sup> ; bhikkhunīd.

<sup>6</sup> Si omits this paragraph—continuing: nābhijānāmi pabbājetā.

<sup>7</sup> S<sup>k</sup> pabbājento ; S<sup>y</sup> pabbājentā (corrected from pabbājetā).

<sup>8</sup> Si omits.



me byāpajjitā<sup>1</sup> . . . ābādhān uppannapubbān, antamaso gaddūhanamattam<sup>2</sup> pi . . . bhesajjān parihaṛitā antamaso haritakikhaṇḍam<sup>3</sup> pi . . . apassenakān apassetā<sup>4</sup> . . . seyyān kappetā . . . gāmantasenāsane vassān upagantā.

Yam p' āyasmā Bakkulo asītiyā vassehi nābhijānāti gāmantasenāsane vassān upagantā, idam pi . . . dhārema.

Sattāham eva kho ahañ, āvuso, sāṇo<sup>5</sup> raṭṭhapiṇḍaṇi bhuñjiñi, atha aṭṭhamiyañ aññā udapādi.

Yam p' āyasmā Bakkulo sattāham eva sāṇo raṭṭhapiṇḍaṇi bhuñji atha aṭṭhamiyañ aññā udapādi, idam pi mayāñ āyasmato Bakkulassa acchariyañ abbhutañ dhammañ dhārema.

Labheyyāhañ, āvuso Bakkula, imasmiñ dhammavinaye pabbajjañ, labheyyāñ upasampadan ti. Alattha kho Acela-Kassapo imasmiñ dhammavinaye pabbajjañ alattha upasampadañ. Acirūpasampanno kho pañ' āyasmā Kassapo eko vūpakatṭho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammadeva agārasmā anagāriyañ pabbajanti, tad anuttarañ brahmacariyapariyosānañ diṭṭhe va dhamme sayāñ abhiññā sacchikatvā upasampajja vihāsi; Khīṇā jāti vusitañ brahmacariyañ katañ karaṇiyañ nāparañ itthattāyāti abbhāññasi. Aññataro kho pañ' āyasmā Kassapo arahatañ ahosi.

Atha kho āyasmā Bakkulo aparena samayena apāpuraṇañ ādāya vihārena vihārañ upasañkamitvā evam āha: Abhikkamath' āyasmanto, abhikkamath' āyasmanto; ajja me parinibbānañ bhavissatīti.

Yam p' āyasmā Bakkulo apāpuraṇañ ādāya vihārena vihārañ upasañkamitvā evam āha: Abhikkamath' āyasmanto, abhikkamath' āyasmanto; ajja me parinibbānañ bhavissatīti,—idam pi mayāñ āyasmato Bakkulassa acchariyañ abbhutañ dhammañ dhārema.

<sup>1</sup> So Bu; S<sup>ky</sup> vyāpāritā; Si sādītā. <sup>2</sup> So S<sup>ky</sup> Si; Bu gadduh<sup>o</sup>. <sup>3</sup> Si harit. <sup>4</sup> S<sup>ky</sup> apassetā; Si apassenakāñ apasayitā; Bu apassenattā. <sup>5</sup> So S<sup>ky</sup> Bu (sāṇo ti sakilesa); Si sāraṇo.



Atha kho āyasmā Bakkulo majjhe bhikkhusaṅghassa nisinnako parinibbāyi.

Yam p' āyasmā Bakkulo majjhe bhikkhusaṅghassa nisinnako parinibbāyi, idam pi mayān āyasmato Bakkulassa acchariyaṃ abbhutaṃ dhammaṃ dhāremāti.

BAKKULASUTTAM<sup>1</sup> CATUTTHAM.

125.

Evam me sutāṃ. Ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Tena kho pana samayena Aciravato samaṇuddeso Araññakuṭikāyaṃ viharati. Atha kho Jayaseno rājakumāro jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno, yena Aciravato samaṇuddeso ten' upasaṅkami, upasaṅkamitvā Aciravatena samaṇuddesena saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jayaseno rājakumāro Aciravataṃ samaṇuddesaṃ etaḍ avoca :—Sutam me tam, bho Aggivessana : Idha bhikkhu appamatto ātāpī. pahitatto viharanto phuseyya cittassa ekaggatan ti.

Evam etaṃ, rājakumāra ; evam etaṃ, rājakumāra. Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan ti.

Sādhū me bhavaṃ Aggivessano yāthāsutaṃ yathāpariyattaṃ dhammaṃ desetūti.

Na kho te ahaṃ, rājakumāra, sakkōmi yāthāsutaṃ yathāpariyattaṃ dhammaṃ desetūti. Ahaṃ carahi te, rājakumāra, yāthāsutaṃ yathāpariyattaṃ dhammaṃ deseyyaṃ ; tvaṃ ca me bhāsitaṃ atthaṃ na ājāneyyāsi. So mam' assa kilamatho, sā mam' assa vihesā ti.

<sup>1</sup> So Bu ; Si Bakkulatheracchariyabbhutas<sup>o</sup> ; S<sup>ky</sup> Bakkulatherassa acchariyabbhutasuttanto.



Desetu mañi bhavañi Aggivessano yathāsutañi yathāpariyattañi dhammañi. Appeva nām' aham bhoto Aggivessanassa bhāsītassa atthañi ājāneyyan ti.

Deseyyañi kho te ahañi, rājakumāra, yathāsutañi yathāpariyattañi dhammañi. Sace me tvañi bhāsītassa atthañi ājāneyyāsi, icc'<sup>1</sup> etañi kusalañi; no ce me tvañi bhāsītassa atthañi ājāneyyāsi, yathāsake tiṭṭheyyāsi; na mañi tattha uttariñi paṭipuccheyyāsi.

Desetu me bhavañi Aggivessano yathāsutañi yathāpariyattañi dhammañi. Sace ahañi bhoto Aggivessanassa bhāsītassa atthañi ājānissāmi, icc' etañi kusalañi; no ce ahañi bhoto Aggivessanassa bhāsītassa atthañi ājānissāmi, yathāsake tiṭṭhissāmi; nāhañi tattha bhavantañi Aggivessanañi uttariñi paṭipucchissāmi.

Atha kho Aciravato samaṇuddeso Jayasenassa rājakumārassa yathāsutañi yathāpariyattañi dhammañi desesi. Evañi vutte Jayaseno rājakumāro Aciravatañi samaṇuddesañi etad avoca: Aṭṭhānam etañi, bho Aggivessana, anavakāso yañi bhikkhu appamatto ātāpi pahitatto viharanto phuseyya cittassa ekaggatan ti. Atha kho Jayaseno rājakumāro Aciravatassa samaṇuddesassa aṭṭhānañ ca anavakāsañ ca pavedetvā utṭhāy' āsanā pakkāmi.

Atha kho Aciravato samaṇuddeso, acirāpakkante Jayasene rājakumāre, yena Bhagavā ten' upasañkamī, upasañkamitvā Bhagavantañi abhivādetvā ekamantañi nisīdi. Ekamantañi nisinno kho Aciravato samaṇuddeso yāvatako ahosi Jayasenena rājakumārena saddhiñ kathāsallāpo tañi sabbam Bhagavato ārocesi. Evañi vutte Bhagavā Aciravatañi samaṇuddesañi etad avoca:—Tañi kut' ettha, Aggivessana, labbhā? Yan tañi nekkhammena nātabbam, nekkhammena dātṭhabbam, nekkhammena pattabbam, nekkhammena sacchikātabbam, tañi vata Jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmaparilāhena paridayhamāno kāmapa-

<sup>1</sup> S<sup>k</sup> here idh', and infra imetañi.



riyesanāya ussukko ñassati vā dakkhati<sup>2</sup> vā sacchi vā karissatīti n' etaṃ tñānaṃ vijjati. Seyyathāpi 'ssu, Aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā; dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kim maññasi, Aggivessana? Ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantā dantakāraṇaṃ gaccheyyuhū, dantā va dantabhūmiṃ sampāpuṇeyyūn ti?

Evam, bhante.

Ye paṇ' ete dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantā va dantakāraṇaṃ gaccheyyuhū, adantā va dantabhūmiṃ sampāpuṇeyyūn, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā ti?

No h' etaṃ, bhante.

Evam eva kho, Aggivessana, yaṃ taṃ nekkhammena ñātābbaṃ nekkhammena datṭhabbaṃ nekkhammena pattābbaṃ nekkhammena sacchikātabbaṃ, taṃ vata Jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāpariḷāhena pariḍayhamāno kāmāpariyesanāya ussukko ñassati vā dakkhati vā sacchi vā karissatīti, n' etaṃ tñānaṃ vijjati.

Seyyathāpi, Aggivessana, gāmassa vā nigamassa vā avidūre mahā pabbato; tam enaṃ dve sahāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena<sup>2</sup> yena so pabbato ten' upasaṃkameyyurū, upasaṃkamtvā eko sahāyako heṭṭhā-pabbatāpāde tiṭṭheyya eko sahāyako uparipabbataṃ āroheyya; tam enaṃ heṭṭhāpabbatāpāde tñito sahāyako uparipabbate tñitaṃ sahāyakaṃ evaṃ vadeyya: Yaṃ,<sup>3</sup> samma, kiṃ tvaṃ passasi uparipabbate tñito? So evaṃ vadeyya: Passāmi kho ahaṃ, samma, uparipabbate tñito āramāraṇeyyakāṃ vanarāmaṇeyyakāṃ bhūmirāmaṇeyyakāṃ pokkharāṇirāmaṇeyyakan ti. So evaṃ vadeyya: Aṭṭhānaṃ kho etaṃ,

<sup>2</sup> So Si S<sup>ky</sup> here; S<sup>ky</sup> infra dakkhiti.  
hatthavilaṅghakenāti hatthaṃ gahetvā.

<sup>3</sup> So S<sup>ky</sup> Si; Bu  
vadeyyāhaṃ.



samma, anavakāso yañ tvañ uparipabbate t̥hito passeyyāsi āramāraṇeṇṇakāñ vanarāmaṇeṇṇakāñ bhūmirāmaṇeṇṇakāñ pokkharāṇirāmaṇeṇṇakāñ ti. Tam enañ uparipabbate t̥hito sahāyako het̥thāpabbatapādāñ orohitvā tañ sahāyakañ bāhāya gahetvā uparipabbatañ āropetvā muhuttañ assāsetvā evañ vadeyya: Yañ, samma, kiñ tvañ passasi uparipabbate t̥hito ti? So evañ vadeyya: Passāmi kho ahañ, samma, uparipabbate t̥hito āramāraṇeṇṇakāñ vanarāmaṇeṇṇakāñ bhūmirāmaṇeṇṇakāñ pokkharāṇirāmaṇeṇṇakāñ ti. So evañ vadeyya: Idāñ' eva kho te, samma, bhāsitañ mayāñ evañ ājānāma: Aṭṭhānañ kho etañ, samma, anavakāso yañ tvañ uparipabbate t̥hito passeyyāsi āramāraṇeṇṇakāñ . . . pokkharāṇirāmaṇeṇṇakāñ ti. Idāñ' eva ca pana te bhāsitañ mayāñ evañ ājānāma: Passāmi kho ahañ, samma, uparipabbate t̥hito āramāraṇeṇṇakāñ . . . pokkharāṇirāmaṇeṇṇakāñ ti. So evañ vadeyya: Tathā hi panāhañ, samma, iminā mahatā pabbatena āvaṭo<sup>1</sup> daṭṭheyyañ nāddasan ti.

Evam eva kho<sup>2</sup> ato mahantatarena kho, Aggivessana, avijjākhandhena Jayaseno rājakumāro āvaṭo nivuṭo ovuṭo pariyoṇaddho. So vata yañ tañ nekkhammena ñātabbāñ nekkhammena daṭṭhabbāñ nekkhammena pattabbāñ nekkhammena sacchikātabbāñ, tañ vata Jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kānapariḷāhena pariḍayhamāno<sup>3</sup> kāmapariyesanāya ussukko ñassati vā dakkhati vā sacchi vā karissat̥ti n' etañ t̥hānañ vijjati.<sup>4</sup>

Sace kho tañ, Aggivessana, Jayasenassa rājakumārassa ime dve upamā paṭibhāseyyuñ, anacchariyañ te Jayaseno rājakumāro pasīdeyya pasanno ca te passannākārañ kareyyāti.

Kuto pana mañ, bhante, Jayasenassa rājakumārassa imā dve upamā paṭibhāsissanti anacchariyā pubbe assuta-pubbā seyyathāpi Bhagavantā ti?

<sup>1</sup> So S<sup>u</sup> Bu; Si āvaṭo; S<sup>v</sup> āvaṭo.  
words. <sup>3</sup> Si omits these two words.

<sup>2</sup> S<sup>u</sup> omits these three words.  
<sup>4</sup> So S<sup>v</sup>; S<sup>u</sup> Si vijjati.



Seyyathāpi, Aggivessana, rājā khattiyo muddhāvasitto<sup>1</sup> nāgavanikaṃ āmanteti: Tvaṃ,<sup>2</sup> samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāya<sup>3</sup> upanibandhāhīti. Evaṃ devāti kho, Aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāya upanibandhati; tam enaṃ rañño nāgo abbhokāsaṃ nīharati; ettāvatā ca<sup>4</sup> kho, Aggivessana, āraññako nāgo abbhokāsaṃ gato hoti; etagedhā<sup>5</sup> hi, Aggivessana, āraññako nāgo<sup>6</sup> yadidaṃ nāgavanam; tam enaṃ nāgavaniko rañño khattiyassa muddhāvasittassa āroceti: Abbhokāsagato kho, deva, āraññako nāgo ti; tam enaṃ rājā khattiyo muddhāvasitto hatthidamakaṃ āmanteti: Ehi tvaṃ, samma hatthidamaka, āraññakaṃ nāgaṃ damayāhi āraññakānaṃ c' eva silānaṃ abhinimma-danāya āraññakānaṃ c' eva sarasaṃkappānaṃ abhinimma-danāya āraññakānaṃ c' eva darathakilamathaparilāhānaṃ abhinimmadanāya gāmate abhiraṃāpanāya manussakantesu silesu samādapānāyāti. Evaṃ devāti kho, Aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambaṃ paṭhaviyaṃ nikhanitvā āraññakassa nāgassa gīvāya upanibandhati āraññakānaṃ c' eva silānaṃ abhinimmadanāya āraññakānaṃ c' eva sarasaṃkappānaṃ abhinimmadanāya āraññakānaṃ c' eva darathakilamathaparilāhānaṃ abhinimmadanāya gāmate abhiraṃāpanāya manussakantesu silesu samādapānāya; tam enaṃ hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇa-manāpā tathārūpāhi vācāhi samudācarati. Yato kho, Aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nela kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā

<sup>1</sup> So S<sup>ky</sup>; Si m—ito.<sup>2</sup> Si ehi tvaṃ.<sup>3</sup> Si gīvāyaṃ.<sup>4</sup> Si omits ca<sup>5</sup> So S<sup>ky</sup> Bu (etagedhā ti etasmiṃ pavatte gedhā); Si ettha gedhā.<sup>6</sup> Si ār—ā nāgā.



bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno  
 sussusati sotam odahati aññā cittam upaṭṭhāpeti, tam enaṁ  
 hatthidamako uttariṁ tiṇaghāsodakam anuppavecchati.  
 Yato kho, Aggivessana, āraññako nāgo hatthidamakassa  
 tiṇaghāsodakam paṭiṇaṇhāti, tattha hatthidamakassa evaṁ  
 hoti: Jivissati kho dāni rañño <sup>1</sup> nāgo ti; tam enaṁ hatthida-  
 mako uttariṁ kāraṇam karoti <sup>2</sup>: Ādissa bho, nikkhipa <sup>3</sup> bho  
 ti. Yato kho, Aggivessana, rañño nāgo hatthidamakassa  
 ādānanikkhepe <sup>4</sup> vacanakaro hoti ovādapāṭikaroti, tam enaṁ  
 hatthidamako uttariṁ kāraṇam karoti: Abhikkama bho,  
 paṭikkama bho ti. Yato kho, Aggivessana, rañño nāgo  
 hatthidamakassa abhikkamapaṭikkame vacanakaro hoti  
 ovādapāṭikaroti, tam enaṁ hatthidamako uttariṁ kāraṇam  
 karoti: Uṭṭhaha bho, nisīda <sup>5</sup> bho ti. Yato kho, Aggivessana,  
 rañño nāgo hatthidamakassa uṭṭhānanisajjāya <sup>6</sup> vacanakaro  
 hoti ovādapāṭikaroti, tam enaṁ hatthidamako uttariṁ  
 ānejjam <sup>7</sup> nāma kāraṇam karoti. Mahantassa phalakam  
 soṇḍāya upanibandhati, tomarahattho ca <sup>8</sup> puriso upari gīvāya  
 nisinno hoti, samantato ca tomarahatthā purisā parivāretvā  
 ṭhitā honti, hatthidamako ca dīghatomarayaṭṭhiṁ gahetvā  
 purato ṭhito hoti. So ānejjakāraṇam kāriyamāno n' eva  
 purime pāde copeti <sup>9</sup> na pacchime pāde copeti <sup>10</sup> na purimam  
 kāyam copeti na pacchimam kāyam copeti na sisam copeti  
 na kaṇṇam copeti na dante copeti na naṅguṭṭham copeti na  
 soṇḍam copeti. So hoti rañño nāgo khamo sattippahārānam  
 asippahārānam usuppahārānam parasattuppahārānam <sup>11</sup>  
 bheripaṇava <sup>12</sup>—saṅkhatinava <sup>13</sup>—ninnādasaddānam sabba-  
 vaṅkadosanihitannitakasāvo <sup>14</sup> rājāraho rājabhoggo rañño  
 aṅgan t' eva saṅkham gacchati.

<sup>1</sup> Si āraññako here, but not infra.

<sup>2</sup> Si kareti.

<sup>3</sup> So Si; S<sup>ky</sup> abhikkama bho paṭikkama bho ti.

<sup>4</sup> So Si;

S<sup>ky</sup> adānanikkhāpe.

<sup>5</sup> Si nipajja.

<sup>6</sup> Si u—nipajjāya.

<sup>7</sup> So S<sup>ky</sup>; Si ānejjam. Cf. supra p. 112.

<sup>8</sup> S<sup>ky</sup> omit ca.

<sup>9</sup> So Si; S<sup>ky</sup> dhopeṭi usually.

<sup>10</sup> S<sup>ky</sup> omit these four words.

<sup>11</sup> So Si; S<sup>ky</sup> omit this word.

<sup>12</sup> Si bheripaṇava; S<sup>ky</sup> Bu—

paṇava—.

<sup>13</sup> So S<sup>ky</sup>; Si saṅkhadindima—.

<sup>14</sup> Si —ninnita—.



Evam eva kho, Aggivessana, idha Tathāgato loke upapajjati araham sammasambuddho . . . (&c., as Vol. I. p. 179, lines 2-20) . . . agārasmā anagāriyam pabbajati. Ettāvata kho, Aggivessana, ariyasāvako abbhokāsagato hoti. Etagedhā hi, Aggivessana, devamanussā yadidaṃ pañca kāmāgūṇā. Tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasaṃpanno, aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhāhi<sup>1</sup> sikkhāpadesūti. Yato kho, Aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi. Cakkhunā rūpaṃ disvāna mā nimittaggāhi<sup>2</sup> mā 'nubyañjanaggāhi, yatvādhi-karaṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajja rakkhā cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajja.<sup>3</sup> Sotena saddaṃ sutvā ghāṇena gandhaṃ ghāyitvā jivhāya rasaṃ sāyitvā kāyena phoṭṭhabbaṃ phusitvā manasā dhammaṃ viññāya mā nimittaggāhi mā 'nubyañjanaggāhi yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajja rakkhā manindriyaṃ manindriye saṃvaraṃ āpajjati.<sup>4</sup> Yato kho, Aggivessana, ariyasāvako indriyesu guttadvāro hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, bhojane mattaññū hohi paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad eva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya: Iti purāṇaṃ ca vedanaṃ paṭisaṅkhāmi navaṃ ca vedanaṃ na-v-uppādessāmi, yatrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. Yato

<sup>1</sup> Si sikkhassu.<sup>2</sup> Si here inserts pe and omits to So ime pañca nivarāṇe on page 136.<sup>3</sup> S<sup>ky</sup> add ti.<sup>4</sup> S<sup>ky</sup> āpajja.



kho, Aggivessana, ariyasāvako bhojane mattaññū hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, jāgarīyaṃ anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ paṭhamaññāya yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ majjhimaññāya yāmaṃ dakkhiṇeṇa passena sihaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññānaṃ manasikaritvā, rattiyaṃ pacchimāṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehīti. Yato kho, Aggivessana, ariyasāvako jāgarīyaṃ anuyutto hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī ālokite vilokite sampajānakārī sammāññite pasārite sampajānakārī saṅghātipattacīvaradhārane sampajānakārī asite pīte khāyite sampajānakārī uccārapassāvakaṃme sampajānakārī gate tīthe nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hohīti.<sup>1</sup> Yato kho, Aggivessana, ariyasāvako satisampajaññaṇa samannāgato hoti, tam enaṃ Tathāgato uttariṃ vineti: Ehi tvaṃ, bhikkhu, vivittaṃ senāsanaṃ bhaja araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ ti. So vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaṇaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ; so pacchābhattaṃ piṇḍapātaṃ paṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā; so abhiijhaṃ loke pahāya vigatābhiijhena cetasā viharati abhiijhāya cittaṃ parisodheti byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapaṇaḥhūtaḥhītanukampī byāpādapadosā cittaṃ parisodheti, thīnamiddhaṃ pahāya vigatathīnamiddho viharati āloka-saññī sato sampajāno thīnamiddhā cittaṃ parisodheti, uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantaṃ uddhaccakukkuccā cittaṃ parisodheti, vici-

<sup>1</sup> S\* hoti; S\* hohi.



kiecham pahāya tiṇṇavicikicchho viharati akathamkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam; vedanāsu—pe—; citte dhāmmesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam.

Seyyathāpi, Aggivessana, hatthidamako mahantaṃ thambhaṃ paṭhaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāya upanibandhati āraññakānaṃ c' eva sīlānaṃ abhinimmadanāya āraññakānaṃ c' eva saṅkappānaṃ abhinimmadanāya āraññakānaṃ c' eva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmaṇte abhiramāpanāya manussakantesu sīlesu samādapānāya,—evaṃ eva kho, Aggivessana, ariyasāvakaṃ ime cattāro satipaṭṭhānā cetaso upanibandhanā honti gehasitānaṃ c' eva sīlānaṃ abhinimmadanāya gehasitānaṃ c' eva saṅkappānaṃ abhinimmadanāya gehasitānaṃ c' eva darathakilamathapariḷāhānaṃ abhinimmadanāya nāyassa adhigamāya nibbānassa sacchikiriyāya.

Tam enaṃ Tathāgato uttarim viṇeti: Ehi tvam, bhikkhu, kāye kāyānupassī viharāhi mā ca kāyūpasamhitāṃ vitakkaṃ vitakkesi, vedanāsu vedanānupassī viharāhi mā ca vedanūpasamhitāṃ vitakkaṃ vitakkesi, citte cittānupassī viharāhi mā ca cittūpasamhitāṃ vitakkaṃ vitakkesi, dhammesu dhammānupassī viharāhi mā ca dhammūpasamhitāṃ vitakkaṃ vitakkesi. So vitakkavīcārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ, tatiyajjhānaṃ upasampajja viharati. So evaṃ samāhite citte . . . (&c. as Vol. I. p. 347, l. 24 to p. 348, l. 34.) . . . nāparaṃ itthattāyāti pajānāti.

So<sup>1</sup> bhikkhu khamo sītassa uṇhassa jighacchāya pipāsāya dāmsamakasavātātāpasirimsāpasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ upapannānaṃ sārīrikā-



nañ vedanānañ dukkhānañ tippānañ kharānam <sup>1</sup> kaṭukā-  
nañ asātānañ amanāpānañ pāṇaharānañ adhivāsakajātiko <sup>2</sup>  
hoti sabbarāgadosamohanihitaninnītakasāvo <sup>3</sup> āhuneyyo pā-  
huneyyo + dakkhiṇeyyo añjalikaraṇiyo anuttarañ puññak-  
khettanā lokassāti.

Mahallako ce pi, Aggivessana, rañño nāgo adanto avinīto  
kālañ karoti, Adantamaraṇaṇi mahallako rañño nāgo <sup>5</sup>  
kālakato tveva <sup>6</sup> sañkhañ gacchati; majjhimo ce pi, Aggi-  
vessana, rañño nāgo; daharo ce pi, Aggivessana, rañño nāgo  
adanto avinīto kālañ karoti, Adantamaraṇaṇi daharo rañño  
nāgo kālakato tveva sañkhañ gacchati.—Evam eva kho,  
Aggivessana, therō ce pi bhikkhu akhīṇāsavo kālañ karoti,  
Adantamaraṇaṇi therō bhikkhu kālakato tveva sañkhañ  
gacchati; majjhimo ce pi, Aggivessana, bhikkhu; navo ce  
pi, Aggivessana, bhikkhu akhīṇāsavo kālañ karoti, Adanta-  
maraṇaṇi navo bhikkhu kālakato tveva sañkhañ gacchati.  
Mahallako ce pi, Aggivessana, rañño nāgo sudanto suvinīto  
kālañ karoti, Dantamaraṇaṇi mahallako rañño nāgo kālakato  
tveva sañkhañ gacchati; majjhimo ce pi, Aggivessana,  
rañño nāgo; daharo ce pi, Aggivesanna, rañño nāgo sudanto  
suvinīto kālañ karoti, Dantamaraṇaṇi daharo rañño nāgo  
kālakato tveva sañkhañ gacchati.—Evam eva kho, Aggi-  
vessana, therō ce pi bhikkhu khīṇāsavo kālañ karoti,  
Dantamaraṇaṇi therō bhikkhu kālakato tveva sañkhañ  
gacchati; majjhimo ce pi, Aggivessana, bhikkhu; navo ce  
pi, Aggivessana, bhikkhu khīṇāsavo kālañ karoti, Danta-  
maraṇaṇi navo bhikkhu kālakato tveva sañkhañ gacchati.

Idam avoca Bhagavā. Attamano Aciravato sama-  
nuddeso Bhagavato bhāsitañ abhinandīti.

DANTABHŪMISUTTAM PAÑCAMAM.

<sup>1</sup> Si omits. <sup>2</sup> So S<sup>ky</sup>; Si adhivāsikaj. <sup>3</sup> S<sup>ky</sup> Sabba-  
rāgadosamohāni. <sup>4</sup> Si āhuneyyo pāhuneyyo. <sup>5</sup> Si, unlike  
S<sup>ky</sup> and Bu, adds mato. <sup>6</sup> Si and (infra) S<sup>ky</sup> t' eva.



## 126.

Evam me sutam. Ekam samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho āyasmā Bhūmijo pubbaṃhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Jayasenassa rājakumārassa nivesanaṃ ten' upasaṃkhami, upasaṃkhamitvā paññatte āsane nisīdi. Atha kho Jayaseno rājakumāro yen' āyasmā Bhūmijo ten' upasaṃkhami, upasaṃkhamitvā āyasmatā Bhūmijena saddhiṃ sammodi sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jayaseno rājakumāro āyasmantaṃ Bhūmijaṃ etad avoca:—Santi, bho Bhūmija, eke samaṇabrāhmaṇā evaṃvivādino evaṃditṭhino: Āsaṃ ce pi karitvā brahmacariyaṃ carati,<sup>1</sup> abhabbo phalassa adhigamāya; anāsaṃ ce pi karitvā brahmacariyaṃ carati, abhabbo phalassa adhigamāya; āsaṃ ca<sup>2</sup> anāsaṃ ce pi karitvā brahmacariyaṃ carati, abhabbo phalassa adhigamāya; n' ev' āsaṃ nānāsaṃ ce pi karitvā brahmacariyaṃ carati, abhabbo phalassa adhigamāyāti. Idha bhoto Bhūmijassa satthā kiṃvādī<sup>3</sup> kimakkhāyī ti?

Na kho me taṃ, rājakumāra, Bhagavato sammukhā sutam sammukhā paṭiggahitaṃ. Tānaṃ ca kho etaṃ vijjati yaṃ Bhagavā evaṃ vyākareyya:—Āsaṃ ce pi karitvā ayoniso brahmacariyaṃ carati, abhabbo phalassa adhigamāya; anasaṃ ce pi karitvā ayoniso brahmacariyaṃ carati, abhabbo phalassa adhigamāya; āsaṃ ca<sup>4</sup> anāsaṃ ce pi karitvā ayoniso brahmacariyaṃ carati, abhabbo phalassa adhigamāya; n' ev' āsaṃ nānāsaṃ ce pi karitvā ayoniso brahmacariyaṃ carati, abhabbo phalassa adhigamāya. Āsaṃ ce pi karitvā yoniso brahmacariyaṃ carati, bhabbo phalassa

<sup>1</sup> So S<sup>ky</sup>; Si caranti abhabbā throughout. <sup>2</sup> So Si throughout, and S<sup>ky</sup> sts; S<sup>ky</sup> generally āsaṃ ce pi anāsaṃ ce pi. Bu āsaṃ ca anāsaṃ cāti kālena āsaṃ kālena anāsaṃ. <sup>3</sup> Si adds Kiṃditṭhi here and evaṃditṭhi infra. <sup>4</sup> S<sup>ky</sup> Si add pi here and infra.



adhigamāya; anāsañ ce pi karitvā yoniso brahmacariyañ carati, bhabbo phalassa adhigamāya; āsañ<sup>1</sup> ca anāsañ ce pi karitvā yoniso brahmacariyañ carati, bhabbo phalassa adhi-gamāya; n' ev' āsañ nānāsañ ce pi karitvā yoniso brahmacariyañ carati, bhabbo phalassa adhigamāyāti. Na kho me tañ, rājakumāra, Bhagavato sammukhā suttañ sam-mukhā paṭiggahītañ, ṭhānañ ca kho etañ vijjati yañ Bhagavā evañ vyākareyyāti.

Sace kho bhoto Bhūmijassa satthā evañvādī evamak-khāyī, addhā bhoto Bhūmijassa satthā sabbesañ yeva puthusamaṇabrāhmaṇānañ muddhānañ<sup>2</sup> maññe āhacca tiṭṭhatīti. Atha kho Jayaseno rājakumāro āyasmantañ Bhūmijañ saken' eva thālipākena parivisi.

Atha kho āyasmā Bhūmijo pacchābhattañ piṇḍapāta-paṭikkanto yena Bhagavā ten' upasaṅkama, upasaṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ nisinno kho āyasmā Bhūmijo Bhagavantañ etad avoca:— Idhāhañ, bhante, pubbaṇhasamayāñ nivāsetvā pattaci-varaṇā ādāya yena Jayasenassa rājakumārassa nivesanañ ten' upasaṅkamam upasaṅkamitvā paññatte āsane nisīdīm. Atha kho, bhante, Jayaseno rājakumāro yenāhañ ten' upasaṅkama upasaṅkamitvā mama<sup>3</sup> saddhiṃ sammodi sammodaniyañ kathañ sārāṇiyañ vītisāretvā ekamantañ nisīdi. Ekamantañ nisinno kho, bhante, Jayaseno rāja-kumāro mañ etad avoca: Santi, bho Bhūmija, eke . . . satthā kiñvādī kimakkhāyī ti? Evañ vutte ahañ, bhante, Jayasenañ rājakumārañ etad avoca: Na kho me tañ, rājakumāra, Bhagavato sammukhā . . . maññe āhacca tiṭṭha-tīti. Kacci,<sup>4</sup> bhante, evañ puṭṭho evañ vyākaramāno vuttavādī c' eva Bhagavato homi, na ca Bhagavantam abhūtena abbhācikkhāmi dhammassa cānudhammañ vyāka-romi na ca koci sahadhammiko vādanuvādo<sup>5</sup> gārayhañ ṭhānañ āgacchatīti?

<sup>1</sup> Si so āsañ.    <sup>2</sup> So Si; S<sup>ky</sup> buddhānañ.    <sup>3</sup> So S<sup>ky</sup>; Si mayā.    <sup>4</sup> Si kaccāhañ.    <sup>5</sup> S<sup>ky</sup> vādanuvāto. Cf. vol. ii. p. 127.



Taggha tvaṃ, Bhūmija, evaṃ puṭṭho evaṃ vyākara-māno vuttavādi c' eva Bhagavato <sup>1</sup> hosi na ca maṃ abhūtena abbhācikkhasi dhammassa cānuddhammaṃ vyākaroṣi na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgac-chati.

Ye hi keci, Bhūmija, samaṇā vā brāhmaṇā vā micchādittthino micchāsanaṃkappā micchāvācā micchākam-mantā micchā-ājīvā micchāvāyāmā micchāsati <sup>2</sup> micchā-samādhino, <sup>3</sup> te <sup>4</sup> āsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsavaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṃ ca anāsaṃ ce pi . . . adhigamāya; n' ev' āsaṃ nānāsaṃ ce pi . . . adhigamāya. Taṃ kissa hetu? Ayoni h' esā, <sup>5</sup> Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso telatthiko telagavesi tela-pariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya; āsaṃ ce pi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ parippho-sakaṃ pīleyya, abhabbo telassa adhigamāya; anāsaṃ ce karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya; āsaṃ ca anāsaṃ ce pi karitvā vālikaṃ doṇiyā udakena parippho-sakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya; n' ev' āsaṃ nānāsaṃ ce pi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. Taṃ kissa hetu? Ayoni h' esā, <sup>6</sup> Bhūmija, telassa, adhigamāya.—Evam eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā va micchādittthi micchā-sanaṃkappā . . . micchāsamaṃdhino, te āsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṃ ce pi . . . adhigamāya; āsaṃ ca anāsaṃ ce pi . . . adhigamāya; n' ev' āsaṃ nānāsaṃ ce pi . . . adhigamāya.

<sup>1</sup> Si me.

<sup>2</sup> So Si; S<sup>ky</sup> m—i, and supra micchādittthi.

<sup>3</sup> So Si; S<sup>ky</sup> m—dhi.

<sup>4</sup> S<sup>ky</sup> add ce.

<sup>5</sup> Si throughout and S<sup>ky</sup> sts. ayoniso; Si omits hesā. Cf. Childers sub voce yoniso.

<sup>6</sup> Si omits.



Taṃ kissa hetu? Ayaṇi h' esā, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso khīratthiko khīragavesi khīrapariyesanaṃ caramāno gāviṇ taruṇavacchaṃ visāpato āviñjeyya; āsaṃ ce pi karitvā gāviṇ taruṇavacchaṃ visāpato āviñjeyya, abhabbo khīrassa adhigamāya; anāsaṃ ce pi karitvā—pe—n' ev' āsaṃ nānāsaṃ ce pi karitvā gāviṇ taruṇavacchaṃ visāpato āviñjeyya, abhabbo khīrassa adhigamāya. Taṃ kissa hetu? Ayaṇi h' esā, Bhūmija, khīrassa adhigamāya.—Evam eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhī—pe—micchāsamaṇādhino, te āsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṃ ce pi karitvā; āsaṃ ca anāsaṃ ce pi karitvā; n' ev' āsaṃ nānāsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayaṇi h' esā, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso nonītattthiko<sup>1</sup> nonīttagavesi nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena āviñjeyya, āsaṃ ce pi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya; anāsaṃ ce pi karitvā; āsaṃ ca anāsaṃ ce pi karitvā; n' ev' āsaṃ nānāsaṃ ce pi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. Taṃ kissa hetu? Ayaṇi h' esā, Bhūmija,<sup>2</sup> nonītassa adhigamāya.—Evam eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhī—pe—micchāsamaṇādhino, te āsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṃ ce pi karitvā; āsaṃ ca anāsaṃ ce pi karitvā; n' ev' āsaṃ nānāsaṃ ce pi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayaṇi h' esā, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso aggittthiko aggigavesi aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarā-

<sup>1</sup> Si navaṇītattthiko, &c.  
bho Bhūmija.

<sup>2</sup> Si here, and in next passage,



raṇiṇi ādāya abhimattheyya, āsaṇ ce pi karitvā allan katṭhan  
sasnehan uttarāraṇiṇi ādāya abhimattheyya, abhabbo aggiṣṣa  
adhigamāya; anāsaṇ ce pi karitvā; āsaṇ ca anāsaṇ ce pi  
karitvā; n' ev' āsaṇ nānāsaṇ ce pi karitvā allan katṭhan  
sasnehan uttarāraṇiṇi ādāya abhimattheyya, abhabbo  
aggiṣṣa adhigamāya. Tam kissa hetu? Ayoni h' esā,  
Bhūmija, aggiṣṣa adhigamāya.—Evaṃ eva kho, Bhūmija,  
ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhī—pe—  
micchāsamaṇdhino, te āsaṇ ce pi karitvā brahmacariyaṇ  
caranti, abhabbā phalassa adhigamāya; anāsaṇ ce pi  
karitvā; āsaṇ ca anāsaṇ ce pi karitvā; n' ev' āsaṇ ca  
nānāsaṇ ce pi karitvā brahmacariyaṇ caranti, abhabbā  
phalassa adhigamāya. Tam kissa hetu? Ayoni h' esā,  
Bhūmija, phalassa adhigamāya.

Ye hi keci, Bhūmija, samaṇā vā brāhmaṇā vā sammā-  
diṭṭhī sammāsaṇkappā sammāvācā sammākammantā sam-  
mā-ājīvā sammāvāyāmā sammāsaṇti sammāsaṇdhino, te  
āsaṇ ce pi karitvā brahmacariyaṇ caranti, bhabbā phalassa  
adhigamāya; anāsaṇ ce pi karitvā brahmacariyaṇ caranti,  
bhabbā phalassa adhigamāya; āsaṇ ca anāsaṇ ce pi karitvā  
brahmacariyaṇ caranti, bhabbā phalassa adhigamāya; n' ev'  
āsaṇ nānāsaṇ ce pi karitvā brahmacariyaṇ caranti, bhabbā  
phalassa adhigamāya. Tam kissa hetu? Yoni h' esā,  
Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso telatthiko telagavesī tela-  
pariyesanaṇ caramāno tilapiṭṭhiṇi doniyā ākiritvā udakena  
paripphosakaṇ paripphosakaṇ piḷeyya, āsaṇ ce pi karitvā  
tilapiṭṭhiṇi ākiritvā udakena paripphosakaṇ paripphosakaṇ  
piḷeyyā, bhabbo telassa adhigamāya; anāsaṇ ce pi karitvā;  
āsaṇ ca anāsaṇ ce pi karitvā; n' ev' āsaṇ nānāsaṇ ce pi . . .  
telassa adhigamāya. Tam kissa hetu? Yoni h' esā,  
Bhūmija, telassa adhigamāya.—Evaṃ eva kho, Bhūmija, ye  
hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhī—pe—sammā-  
saṇdhino, te āsaṇ ce pi karitvā brahmacariyaṇ caranti,



bhabbā phalassa adhigamāya; anāsañ ce pi karitvā; āsañ ca anāsañ ce pi karitvā; n' ev' āsañ nānāsañ ce pi karitvā brahmacariyañ caranti, bhabbā phalassa adhigamāya. Tañ kissa hetu? Yoni h' esā, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso khīratthiko khīragavesī khīrapariyesanañ caramāno gāviñ taruṇavacchañ thanato āviñjeyya, āsañ ce karitvā gāviñ taruṇavacchañ thanato āviñjeyya, bhabbo khīrassa adhigamāya; anāsañ ce pi karitvā: āsañ ca anāsañ ce pi karitvā; n' ev' āsañ nānāsañ ce pi karitvā . . . khīrassa adhigamāya. Tañ kissa hetu? Yoni h' esa, Bhūmija, khīrassa adhigamāya.—Eva eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhī—pe—sammāsamādhino, te āsañ ce pi karitvā brahmacariyañ caranti, bhabbā phalassa adhigamāya; anāsañ ce pi karitvā; āsañ ca anāsañ ce pi karitvā; n' ev' āsañ nānāsañ ce pi karitvā brahmacariyañ caranti, bhabbā phalassa adhigamāya. Tañ kissa hetu? Yoni h' esa, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso nonītattthiko nonītāgavesī nonītapariyesanañ caramāno dadhiñ kalase āsiñcitvā matthena āviñjeyya, āsañ ce pi karitvā dadhiñ kalase āsiñcitvā matthena āviñjeyya, bhabbo nonītassa adhigamāya; anāsañ ce pi karitvā; āsañ ca anāsañ ce pi karitvā; n' ev' āsañ nānāsañ ce pi karitvā dadhiñ kalase āsiñcitvā matthena āviñjeyya, bhabbo nonītassa adhigamāya. Tañ kissa hetu? Yoni h' esā, Bhūmija, nonītassa adhigamāya.—Eva eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhī—pe—sammāsamādhino, te āsañ ce pi karitvā brahmacariyañ caranti, bhabbā phalassa adhigamāya; āsañ ca anāsañ ce pi karitvā; n' ev' āsañ nānāsañ ce pi karitvā brahmacariyañ caranti, bhabbā phalassa adhigamāya. Tañ kissa hetu? Yoni h' esā, Bhūmija, phalassa adhigamāya.

Seyyathāpi, Bhūmija, puriso aggittthiko aggigavesī aggipariyesanañ caramāno sukkhañ kaṭṭhañ koḷapañ uttarāraṇiñ ādāya abhimattheyya, bhabbo aggiassa adhigamāya; anāsañ ce pi karitvā sukkhañ kaṭṭhañ koḷapañ



uttarāraṇiṇi ādāya abhimattheyya, bhabbo aggissa adhigamāya; āsaṇ ca anāsaṇ ce pi karitvā sukkhaṇi kaṭṭhaṇi koḷāpaṇi uttarāraṇiṇi ādāya abhimattheyya, bhabbo aggissa adhigamāya; n' ev' āsaṇi nānāsaṇi ce pi karitvā sukkhaṇi kaṭṭhaṇi koḷāpaṇi uttarāraṇiṇi ādāya abhimattheyya, bhabbo aggissa adhigamāya. Taṇi kissa hetu? Yoni h' esā, Bhūmija, aggissa adhigamāya.—Evam eva kho, Bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhi . . . sammāsa-mādhino, te āsaṇi ce pi karitvā brahmacariyaṇi caranti, bhabbā phalassa adhigamāya; anāsaṇi ce pi karitvā brahmacariyaṇi caranti, bhabbā phalassa adhigamāya; āsaṇi ce pi karitvā brahmacariyaṇi caranti, bhabbā phalassa adhigamāya; anāsaṇi ce pi karitvā brahmacariyaṇi caranti, bhabbā phalassa adhigamāya. Taṇi kissa hetu? Yoni h' esā, Bhūmija, phalassa adhigamāya.

Sace kho,<sup>1</sup> Bhūmija, Jayasenassa rājakumārassa imā catasso upamā paṭibhāseyyuṇi, anacchariyaṇi te Jayaseno rājakumāro pasideyya, pasanṇo ca te pasanākāraṇi kareyyāti. Kuto pana maṇi, bhante, Jayasenassa rājakumārassa imā catasso upamā paṭibhāsisanti anacchariyā pubbe assu-tapubbā, seyyathāpi Bhagavantāni ti.

Idam avoca Bhagavā. Attamano āyasmā Bhūmijo Bhagavato bhāsitaṇi abhinandīti.

BHŪMIJASUTTAṂ CHATTHAṂ.

## 127.

Evam me sutāṇi. Ekaṇi samayaṇi Bhagavā Sāvattihiyaṇi viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Paṇcakaṇḍo thapati aññatarāṇi purisaṇi āmantesi: Ehi tvāṇi, ambho purisa, yen' āyasmā Anuruddho ten' upasaṇkama,<sup>2</sup> upasaṇkamitvā mama vacanena āyasmato Anu-

<sup>1</sup> S\* adds taṇi.

<sup>2</sup> S<sup>ky</sup> upasaṇkama.



ruddhassa pāde sirasā vandāhi evaṃ ca vadehi<sup>1</sup>:—Pañcakaṅgo, bhante, thapati āyasmato Anuruddhassa pāde sirasā vandati evaṃ ca vadehi: Adhivāsetu kira, bhante, āyasmā Anuruddho Pañcakaṅgassa thapatissa svātānāya attacattuttho bhattāhi; yena ca kira, bhante, āyasmā Anuruddho pagevatarāhi<sup>2</sup> āgaccheyya, Pañcakaṅgo thapati bahukicco bahukaraṇiyo rājakaraṇiyeṇāti. Evaṃ bhante ti kho so puriso Pañcakaṅgassa thapatissa paṭissutvā yen' āyasmā Anuruddho ten' upasāṅkami, upasāṅkamitvā āyasmantaṃ Anuruddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ Anuruddhaṃ etad avoca: Pañcakaṅgo thapati āyasmato Anuruddhassa pāde sirasā vandati evaṃ ca vadehi: Adhivāsetu kira, bhante, āyasmā Anuruddho Pañcakaṅgassa thapatissa svātānāya attacattuttho bhattāhi; yena ca kira, bhante, āyasmā Anuruddho pagevatarāhi āgaccheyya, Pañcakaṅgo thapati bahukicco bahukaraṇiyo rājakaraṇiyeṇāti. Adhivāsesi kho āyasmā Anuruddho tuṇḥibhāvena. Atha kho āyasmā Anuruddho tassā rattiya accayena pubbaṇhasamayāhi nivāsetvā pattacivarāhi ādāya yena Pañcakaṅgassa thapatissa nivesanaṃ ten' upasāṅkami, upasāṅkamitvā paññatte āsane nisīdi. Atha kho Pañcakaṅgo thapati āyasmantaṃ Anuruddhaṃ paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi.<sup>3</sup> Atha kho Pañcakaṅgo thapati āyasmantaṃ Anuruddhaṃ bhuttāviṃ onītapattapāṇiṃ aññatarāhi nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Pañcakaṅgo thapati āyasmantaṃ Anuruddhaṃ etad avoca:—Idha,<sup>4</sup> bhante, therā bhikkhū upasāṅkamitvā evaṃ āhaṃsu: Appamāṇaṃ, gaḥapati, cetovimuttiṃ bhāvehīti; ekacce therā evaṃ āhaṃsu: Mahaggataṃ, gaḥapati, cetovimuttiṃ bhāvehīti. Yā cāyam, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti,—ime dhammā nānaṭṭhā<sup>5</sup> c' eva

<sup>1</sup> Si S<sup>xy</sup> omit these three words here but not infra.      <sup>2</sup> So Si (bis) and S<sup>v</sup> infra; S<sup>x</sup> (bis) and S<sup>v</sup> here pagevatarāhi.  
<sup>3</sup> S<sup>xy</sup> repeat this sentence.      <sup>4</sup> Si inserts maṃ.      <sup>5</sup> So Bu S<sup>xy</sup>; Si nānaṭṭhā, &c.



nānābyañjanā ca? udāhu ekaṭṭhā, byañjanam eva nānan ti?

Tena hi, gahapati,<sup>1</sup> taṃ yev' ettha paṭibhātu, appannakan<sup>2</sup> te ito bhavissatīti.

Mayhaṃ kho, bhante, evaṃ hoti: Yā cāyaṃ<sup>3</sup> appamāṇā cetovimutti yā ca mahaggatā cetovimutti, ime dhammā ekaṭṭhā byañjanam eva nānan ti.

Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti, ime dhammā nānaṭṭhā c' eva nānābyañjanā ca. Tad aminā p' etaṃ,<sup>4</sup> gahapati, pariyāyena veditabbaṃ, yathā<sup>5</sup> ime dhammā nānaṭṭhā c' eva nānābyañjanā ca.

Katamā ca, gahapati, appamāṇā cetovimutti? Idha, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ iti uddhamadhotiriyāṃ sabbadhi sabbattatāya sabbāvantaṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati; karuṇāsahagatena cetasā; muditāsahagatena cetasā; upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā . . . viharati.—Ayaṃ vuccati, gahapati, appamāṇā cetovimutti.

Katamā, gahapati, mahaggatā cetovimutti? Idha, gahapati, bhikkhu yāvatā ekaṃ rukkhamaṇi mahaggatan ti pharitvā adhimuccitvā viharati.—Ayaṃ vuccati, gahapati, mahaggatā cetovimutti. Idha,<sup>6</sup> gahapati, bhikkhu yāvatā dve vā tīpi vā rukkhamaṇi mahaggatan ti pharitvā adhimuccitvā viharati.—Ayaṃ pi<sup>7</sup> vuccati, gahapati, mahaggatā cetovimutti. Idha, gahapati, yāvatā ekaṃ gāmakkhetaṃ mahaggatan ti pharitvā adhimuccitvā viharati.—Ayaṃ pi vuccati, gahapati, mahaggatā cetovimutti. Idha,

<sup>1</sup> S<sup>ky</sup> repeat: appamāṇaṃ . . . mahaggatam . . . bhāve-hīti, as above. <sup>2</sup> So Si Bu; S<sup>ky</sup> appannakan. <sup>3</sup> Both S<sup>k</sup> and S<sup>v</sup> cāyaṃ, omitting following ca. <sup>4</sup> S<sup>ky</sup> tad aminā ca tad aminā pe gahapati. <sup>5</sup> Si yathā paṇ'; S<sup>ky</sup> yatha v'. <sup>6</sup> Si

adds pana here and in following sentences. <sup>7</sup> Si omits pi here and in the following sentences.



gahapati, bhikkhu yāvata dve vā tīpi vā gāmakkhettāni mahaggatan ti pharivā adhimuccitvā viharati.—Ayaṃ pi vuccati, gahapati, mahaggatā cetovimutti. Idha, gahapati, bhikkhu yāvata ekam mahārajjāni mahaggatan ti pharivā adhimuccitvā viharati.—Ayaṃ vuccati, gahapati, mahaggatā cetovimutti. Idha, gahapati, bhikkhu yāvata dve vā tīpi vā mahārajjāni mahaggatan ti pharivā adhimuccitvā viharati.—Ayaṃ pi vuccati, gahapati, mahaggatā cetovimutti. Idha, gahapati, bhikkhu yāvata samuddapariyantaṃ paṭhavīni mahaggatan ti pharivā adhimuccitvā viharati.—Ayaṃ pi vuccati, gahapati, mahaggatā cetovimutti. Iminā kho etaṃ, gahapati, pariyāyena veditabbāni yathā ime dhammā nānaṭṭhā c' eva nānābyañjanā ca.

Catasso kho imā, gahapati, bhavūppattiyo. Katama catasso? Idha,<sup>1</sup> gahapati, ekacco parittābhā ti<sup>2</sup> pharivā adhimuccitvā viharati; so kāyassa bhedā param maraṇā Parittābhānaṃ devānaṃ saṃsāryataṃ upapajjati. Idha,<sup>3</sup> gahapati, ekacco appamāṇā ti pharivā adhimuccitvā viharati; so kāyassa bhedā param maraṇā Appamāṇābhānaṃ devānaṃ saṃsāryataṃ upapajjati. Idha, gahapati, ekacco saṃkiliṭṭhābhā ti pharivā adhimuccitvā viharati; so kāyassa bhedā param maraṇā Saṃkiliṭṭhābhānaṃ devānaṃ saṃsāryataṃ upapajjati. Idha, gahapati, ekacco parisuddhābhā ti pharivā adhimuccitvā viharati; so kāyassa bhedā param maraṇā Parisuddhābhānaṃ devānaṃ saṃsāryataṃ upapajjati. Imā kho, gahapati, catasso bhavūppattiyo.

Hoti kho so, gahapati, samayo yā tā devatā ekajjhaṃ sannipatanti, tāsaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattaṃ hi kho paññāyati no ca ābhānānattaṃ. Seyyathāpi, gahapati, puriso sambahulāni telappadipāni<sup>4</sup> ekaṃ gharāṃ paveseyya, tesāṃ<sup>5</sup> gharāṃ pavesesitānaṃ accinānattaṃ hi kho paññāyetha, no ca ābhānānattaṃ;—evam eva kho, gahapati, hoti<sup>6</sup> so samayo yā tā devatā ekajjhaṃ sanni-

<sup>1</sup> S<sup>ky</sup> add pana. <sup>2</sup> So S<sup>ky</sup> Bu; Si parittābhāni, &c. <sup>3</sup> Si adds pana. <sup>4</sup> Si telapadipāni. <sup>5</sup> Si adds ekaṃ. <sup>6</sup> Si adds kho.



patanti, tāsam ekajjhañ sannipatitānañ vaṇṇanānattañ hi kho paññāyati, no ca ābhānānattañ. Hoti kho so, gahapati, samayo yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnañ<sup>1</sup> vaṇṇanānattañ c' eva paññāyati ābhānānattañ ca. Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya, tesam tato nīharantānañ accinānattañ c' eva paññāyetha ābhānānattañ ca;—evam eva kho, gahapati, hoti so samayo yā tā devatā tato vipakkamanti tāsam tato vipakkamantīnañ vaṇṇanānattañ c' eva paññāyati ābhānānattañ ca. Na kho, gahapati, tāsam devatānañ evaṃ hoti: Idam amhākañ niccan ti vā dhuvan ti vā sassatan ti vā; api ca yattha yatth' eva tā<sup>2</sup> devatā abhinivisanti,<sup>3</sup> tattha tatth' eva tā devatā abhiramanti. Seyyathāpi, gahapati, makkhikānañ kājena<sup>4</sup> vā piṭakena vā hariyamañānañ na evaṃ hoti: Idam amhākañ<sup>5</sup> niccan ti vā dhuvan ti vā sassatan ti vā; api ca yattha yatth' eva tā makkhikā abhinivisanti tattha tatth' eva tā makkhikā abhiramanti;—evam eva kho, gahapati, tāsam devatānañ na evaṃ hoti: Idam amhākañ niccan ti vā dhuvan ti vā sassatan ti vā; api ca yattha yatth' eva tā devatā abhinivisanti tattha tatth' eva tā devatā abhiramantīti.

Evaṃ vutte āyasmā Abhiyo<sup>6</sup> Kaccāno āyasmantānañ Anuruddhañ etad avoca: Sādhū, bhante Anuruddha; atthi ca me ettha uttariñ paṭipucchitabbāñ.<sup>7</sup> Yā tā, bhante, devatā ābhā, sabbā tā parittābhā? udāhu sant' ettha ekaccā devatā appamāṇābhā ti?

Tadañgena kho, āvuso Kaccāna, sant'<sup>8</sup> ettha ekaccā devatā parittābhā, santi pan' etth' ekaccā devatā appamāṇābhā ti.

Ko nu kho, bhante Anuruddha, hetu ko paccayo yena tāsam devatānañ ekañ devanikāyañ upapannānañ sant'

<sup>1</sup> S<sup>ky</sup> v—ānañ.

<sup>2</sup> Si yā; S<sup>ky</sup> omit (S<sup>v</sup> omits also the following tā).

<sup>3</sup> So S<sup>ky</sup> Si; Bu (?) adhivasanti.

<sup>4</sup> So Si Bu (kacenāti pi pāṭho); S<sup>ky</sup> kācena.

<sup>5</sup> Si here as elsewhere read idamhākañ.

<sup>6</sup> So Si; S<sup>ky</sup> Sabhiyo.

<sup>7</sup> So Si and S<sup>ky</sup> infra; S<sup>ky</sup> here parip.

<sup>8</sup> S<sup>ky</sup> santi pan'.



ethh' ekaccā devatā parittābhā santi pan' ethh' ekaccā devatā appamāṇābhā ti?

Tena,<sup>1</sup> āvuso Kaccāna, taṁ yev' ethha paṭipucchissāmi. Yathā te kameyya, tathā naṁ vyākareyyāsi. Taṁ kim maññasi, āvuso Kaccāna? Yvāyaṁ bhikkhu yāvataṁ ekam rukkhamaṭṭhāni mahaggatan ti pharitvā adhimuccitvā viharati, yo cāyaṁ bhikkhu yāvataṁ dve vā tīpi vā rukkhamaṭṭhāni mahaggatan ti pharitvā adhimuccitvā viharati,—imāsaṁ ubhinnaṁ cittabhāvanānaṁ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṁ, bhante, bhikkhu yāvataṁ dve vā tīpi vā rukkhamaṭṭhāni mahaggatan ti pharitvā adhimuccitvā viharati, ayaṁ imāsaṁ ubhinnaṁ cittabhāvanānaṁ mahaggatatarā ti.

Taṁ kim maññasi, āvuso Kaccāna? Yvāyaṁ bhikkhu yāvataṁ dve vā tīpi vā rukkhamaṭṭhāni mahaggatan ti pharitvā adhimuccitvā viharati, yo cāyaṁ bhikkhu yāvataṁ ekam gāmakkhetaṁ mahaggatan ti pharitvā adhimuccitvā viharati,—imāsaṁ ubhinnaṁ cittabhāvanānaṁ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṁ, bhante, bhikkhu yāvataṁ ekam gāmakkhetaṁ mahaggatan ti pharitvā adhimuccitvā viharati, ayaṁ imāsaṁ ubhinnaṁ cittabhāvanānaṁ mahaggatatarā ti.

Taṁ kim maññasi, āvuso Kaccāna? Yvāyaṁ bhikkhu yāvataṁ ekam gāmakkhetaṁ mahaggatan ti pharitvā adhimuccitvā viharati, yo cāyaṁ bhikkhu yāvataṁ dve vā tīpi vā gāmakkhetaṁ mahaggatan ti pharitvā adhimuccitvā viharati,—imāsaṁ ubhinnaṁ cittabhāvanānaṁ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṁ, bhante, bhikkhu yāvataṁ dve vā tīpi vā gāmakkhetaṁ mahaggatan ti pharitvā adhimuccitvā viharati, ayaṁ imāsaṁ ubhinnaṁ cittabhāvanānaṁ mahaggatatarā ti.

Taṁ kim maññasi, āvuso Kaccāna? Yvāyaṁ bhikkhu yāvataṁ dve vā tīpi vā gāmakkhetaṁ mahaggatan ti pharitvā

<sup>1</sup> Si tena h'.



adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvatā ekaṃ mahārajjāṃ mahaggatan ti pharitvā adhimuccitvā viharati, — imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ mahārajjāṃ mahaggatan ti pharitvā adhimuccitvā viharati, ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā ti.

Taṃ kim maññasi, āvuso Kaccāna? Yvāyaṃ bhikkhu yāvatā ekaṃ mahārajjāṃ mahaggatan ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvatā dve vā tīpi vā mahārajjāni mahaggatan ti pharitvā adhimuccitvā viharati, imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṃ bhikkhu, bhante, yāvatā dve vā tīpi vā mahārajjāni mahaggatan ti pharitvā adhimuccitvā viharati, ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā ti.

Taṃ kim maññasi, āvuso Kaccāna? Yvāyaṃ bhikkhu yāvatā dve vā tīpi vā mahārajjāni mahaggatan ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvatā samuddapariyantaṃ paṭhaviṃ mahaggatan ti pharitvā adhimuccitvā viharati, — imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā ti?

Yvāyaṃ, bhante, bhikkhu yāvatā samuddapariyantaṃ paṭhaviṃ mahaggatan ti pharitvā adhimuccitvā viharati, ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā ti.

Ayaṃ kho, āvuso Kaccāna, hetu ayaṃ paccayo yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ sant' etth' ekaccā devatā parittābhā santi pan' etth' ekaccā devatā appamāṇābhā ti.

Sādhū, bhante Anuruddha; atthi ca me ettha uttariṃ paṭipucchitabbari.<sup>\*</sup> Yāvatā, bhante, devatā ābhā, sabbā tā saṅkiliṭṭhābhā?<sup>2</sup> udāhu sant' etth' ekaccā devatā parisuddhābhā ti?

<sup>\*</sup> S<sup>ky</sup> Si here paṭip°. <sup>2</sup> So Si; S<sup>ky</sup> saṅkiliṭṭhā here, but not infra.



Tadañgena kho, āvuso Kaccāna, sant' etth' ekaccā devatā saṅkiliṭṭhābhā, santi pan' etth' ekaccā devatā parisuddhābhā ti.

Ko nu kho, bhante Anuruddha, hetu ko paccayo yena tāsaṃ devatānaṃ ekam devanikāyaṃ upapannānaṃ sant' etth' ekaccā devatā saṅkiliṭṭhābhā, santi pan' etth' ekaccā devatā parisuddhābhā ti?

Tena, āvuso Kaccāna, upaman te karissāmi. Upamāya p' idh' ekacco<sup>1</sup> viññū puriso bhāsitaṃ atthaṃ ajānāti. Seyyathāpi, āvuso Kaccāna, telappadīpassa jhāyato telam pi aparisuddhaṃ<sup>2</sup> vaṭṭi<sup>3</sup> pi aparisuddhā; so telassa pi aparisuddhattā vaṭṭiyā pi aparisuddhattā andhandhaṃ viya jhāyati, —evam eva kho, āvuso Kaccāna, idh' ekacco bhikkhu saṅkiliṭṭhābham<sup>4</sup> pharivā adhimuccivā viharati; tassa kāyaduṭṭhullam pi na suppaṭippasaddhaṃ hoti, thīnamiddham pi na susamūhataṃ hoti, uddhaccakukkuccam pi na suppaṭivinitaṃ hoti; so kāyaduṭṭhullassa pi na suppaṭippassaddhattā thīnamiddhassa pi na susamūhatattā uddhaccakukkuccassa pi na suppaṭivinitattā andhandhaṃ viya jhāyati. So kāyassa bhedaṃ paramaṃ maraṇaṃ saṅkiliṭṭhābhānaṃ devānaṃ sahavyataṃ uppajjati. Seyyathāpi, āvuso Kaccāna, telappadīpassa jhāyato telam pi parisuddhaṃ vaṭṭi pi parisuddhā, so telassa pi parisuddhattā vaṭṭiyā pi parisuddhattā na andhandhaṃ viya jhāyati, —evam eva kho, āvuso Kaccāna, idh' ekacco bhikkhu parisuddhābhāni<sup>5</sup> pharivā adhimuccivā viharati, tassa kāyaduṭṭhullam pi suppaṭippasaddhaṃ hoti, thīnamiddham pi susamūhataṃ hoti, uddhaccakukkuccam pi suppaṭivinitaṃ hoti; so kāyaduṭṭhullassa pi suppaṭippasaddhattā thīnamiddhassa pi susamūhatattā uddhaccakukkuccassa pi suppaṭivinitattā na andhandhaṃ viya jhāyati. So kāyassa bhedaṃ paramaṃ maraṇaṃ parisuddhābhānaṃ devānaṃ sahavyataṃ uppajjati.

<sup>1</sup> Si puts the following in the plural.  
word.

<sup>3</sup> S<sup>k</sup> vaddhi; S<sup>v</sup> vaddha.

<sup>2</sup> S<sup>k</sup> omit this.  
<sup>4</sup> So Si; S<sup>v</sup> s—bhā.

<sup>5</sup> So Si; S<sup>k</sup> parisuddhā bhikkhu parisuddhābhā ti.



Ayam kho, āvuso Kaccāna, hetu ayam paccayo yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ sant' etth' ekaccā devatā saṅkiliṭṭhābhā, santi paṇ' etth' ekaccā devatā parisuddhābhā ti.

Evam vutte āyasmā Abhiyo Kaccāno āyasmantaṃ Anuruddhaṃ etad avoca:—Sādhū, bhante Anuruddha; na, bhante, āyasmā Anuruddho evaṃ āha: Evam me sutan ti vā, evaṃ arahati bhavitun ti vā; atha ca pana, bhante, āyasmā Anuruddho: Evam pi tā devatā iti pi<sup>1</sup> devatā tveva<sup>2</sup> bhāsati. Tassa mayhaṃ, bhante, evaṃ hoti: Addhā āyasmatā Anuruddhena tāhi devatāhi saddhiṃ sannivuttha-pubbaṃ c' eva sallapitapubbaṃ ca sākacchā ca samāpajjita-pubbā ti.

Addhā kho te<sup>3</sup> ayam, āvuso Kaccāna, āsajja upanīyavācā bhāsita; api ca te ahaṃ vyākarissāmi. Dīgharattaṃ vo me, āvuso Kaccāna, tāhi devatāhi saddhiṃ sannivuttha-pubbaṃ c' eva sallapitapubbaṃ ca sākacchā ca samāpajjita-pubbā ti.

Evam vutte āyasmā Abhiyo Kaccāno Pañcakaṅgaṃ thapatiṃ etad avoca: Lābhā te, gahapati, suladdhaṃ te, gahapati, yaṃ tvaṃ c' eva taṃ kaṅkhādhammaṃ pahāsi yaṃ p' imaṃ dhammapariyāyaṃ alatthamhā savanāyāti.

ANURUDDHASUTTAṃ SATTAMAṃ.

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<sup>4</sup>Evam me sutam. Ekaṃ samayaṃ Bhagavā Kosambiyāṃ viharati Ghositārāme. Tena kho pana samayena Kosambiyāṃ bhikkhū bhaṇḍana-jātā kalaha-jātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharanti. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami upasaṃ-

<sup>1</sup> Si adds tā.

<sup>2</sup> Si tve.

<sup>3</sup> Si omits te.

<sup>4</sup> Cf. I. Vin. p. 341.



kamitvā Bhagavantān abhivādetvā ekamantān atthāsi. Ekamantān tthito kho so bhikkhu Bhagavantān etad avoca : Idha, bhante, Kosambiyān bhikkhū bhaṇḍanaajātā kalahajātā vivādāpānnā aññamaññān mukhasattihī vitu-dantā viharanti. Sādhu, bhante, Bhagavā yena te bhikkhū ten' upasāṅkamatu anukampān upādāyāti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena te bhikkhū ten' upasāṅkami upasāṅkamitvā te bhikkhū etad avoca : Alān, bhikkhave ; mā bhaṇḍanañ mā kala-haṇ mā viggahañ mā vivādan ti.

Evān vutte aññataro bhikkhu Bhagavantān etad avoca : Āgametu, bhante, Bhagavā dhammassāmi ; appo-sukko, bhante, Bhagavā diṭṭhadhammasukhavihārān anu-yutto viharatu ; mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

Dutiyam pi kho Bhagavā te bhikkhū etad avoca : Alān, bhikkhave ; mā bhaṇḍanañ mā kalahañ mā viggahañ mā vivādan ti. Dutiyam pi kho so bhikkhu Bhagavantān etad avoca : Āgametu, bhante, Bhagavā dhammassāmi ; appo-sukko, bhante, Bhagavā diṭṭhadhammasukhavihārān anuyutto viharatu ; mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

Tatiyam pi kho Bhagavā te bhikkhū etad avoca : Alān, bhikkhave ; mā bhaṇḍanañ mā kalahañ mā viggahañ mā vivādan ti. Tatiyam pi kho so bhikkhu Bhagavantān etad avoca : Āgametu, bhante, Bhagavā dhammassāmi ; appo-sukko, bhante, Bhagavā diṭṭhadhammasukhavihārān anu-yutto viharatu ; mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

Atha kho Bhagavā pubbaṇhasamayān nivāsetvā patta-cīvaraṇ ādāya Kosambin<sup>1</sup> piṇḍāya pāvīsi, Kosambiyān piṇḍāya caritvā pacchābhattaṇ piṇḍapātapaṭikkanto senā-sanaṇ saṁsāmetvā pattacīvaraṇ ādāya tthitako va imā gāthā<sup>2</sup> abhāsi :—

<sup>1</sup> So Si ; S<sup>vy</sup> Kosambiyān, as usual.

<sup>2</sup> Cf. I. Vin. 349 ;

Udāna p. 61 ; Dh. vv. 3-6, 323-330 ; III. Jātaka 488 ; S.N. 7.



Puthusaddo samajano <sup>1</sup>	na bālo koci maññatha, <sup>2</sup>
Saṅghasmiṃ bhijjamānas- miṃ	nāññaṃ bhiyyo amaññaruṃ <sup>3</sup>
Parimuttā paṇḍitā bhāsā	vācā gocarabhāṇino
Yāv' icchanti mukhāyāmaṃ	yena nītā na taṃ vidū.
Akkocchi maṃ avadhi maṃ	ajini maṃ ahāsi me,—
Ye + taṃ upanayhanti	veraṃ tesam na sammati.
Akkocchi maṃ avadhi maṃ	ajini maṃ ahāsi me,—
Ye taṃ na upanayhanti <sup>5</sup>	veraṃ tesūpasammati.
Na hi verena verāni	sammantīdha <sup>6</sup> kudācanaṃ,
Averena ca sammanti;	—esa dhammo sanantano.
Pare ca na vijānanti	Mayam ettha yamāmase; <sup>7</sup>
Ye ca tattha vijānanti	tato sammanti medhagā.
Aṭṭhicchidā pāṇaharā <sup>8</sup>	gavāssadhanahārino
Ratthaṃ vilumpamānānaṃ	tesam pi hoti saṅgati;
Kasmā tumhāka <sup>9</sup> no siyā?	
Sace labhetha nipakaṃ sahā- yaṃ	saddhiṇcaraṃ sādhuvihāri- dhiraṃ,
Abhibhuyya sabbāni pariṣsa- yāni	careyya ten' attamano satī- mā. <sup>10</sup>
No ce labhetha nipakaṃ sa- hāyaṃ	saddhiṇcaraṃ sādhuvihāri- dhiraṃ,
Rājā va raṭṭhaṃ vijitam pa- hāya	eko care mātāṅ' araṇṇe va nāgo.
Ekassa caritaṃ seyyo,	na 'tthi bāle sahāyatā;
Ekko care na ca pāpāni kayirā	appossukko mātāṅ' araṇṇe va nāgo ti.

<sup>11</sup> Atha kho Bhagavā ṭhitako va imā gāthā bhāsivā yena  
Bālakaloṇakāragāmo ten' upasaṃkami. Tena kho pana

<sup>1</sup> Bu : sampajāno ti samāno; Si S<sup>ky</sup> samajano. <sup>2</sup> Bu  
maññetha. <sup>3</sup> So Bu; Si S<sup>ky</sup> amaññathā. <sup>4</sup> So S<sup>ky</sup> Bu;  
Si adds ca. <sup>5</sup> So S<sup>ky</sup>; Si ye ca taṃ na up. <sup>6</sup> Si sammant'  
idha. <sup>7</sup> So S<sup>ky</sup> Bu; Si yamāmase. <sup>8</sup> So S<sup>ky</sup>; Si  
pāṇā harā (as S<sup>k</sup> before correction). <sup>9</sup> Si tumhākaṃ.  
<sup>10</sup> So S<sup>ky</sup>; Si satimā. <sup>11</sup> Cf. I. Vin. 350.



samayena āyasmā Bhagu Bālakalopākāragāme viharati, Addasā kho āyasmā Bhagu Bhagavantam dūrato va āgacchantam, disvāna āsanam paññāpesi udakañ ca pādānam. Nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmā pi kho Bhagu Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho āyasmantam Bhagum Bhagavā etad avoca: Kacci, bhikkhu, khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamasīti?—Khamaniyam Bhagavā, yāpaniyam Bhagavā, na cāham bhante, piṇḍakena kilamāmīti.—Atha kho Bhagavā āyasmantam Bhagum dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahāsetvā utthāy' āsanā yena Pācīnavamsadāyo ten' upasaṅkami. <sup>1</sup> Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo <sup>2</sup> Pācīnavamsadāye viharanti. Addasā kho dāyapālo Bhagavantam dūrato va āgacchantam, disvāna Bhagavantam etad avoca: Mā, samaṇa, etam dāyam pāvisi; sant' ettha tayo kulaputtā attakāmarūpā viharanti; mā tesam aphāsum akāsīti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhim mantayanānassa, sutvāna dāyapālam etad avoca: Mā, āvuso dāyapāla, Bhagavantam vāresi; satthā no Bhagavā anuppatto ti. Atha kho āyasmā Anuruddho yen' āyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṅkami, upasaṅkamitvā āyasmantañ ca Nandiyam āyasmantañ ca Kimbilañ etad avoca: Abhikkamath' āyasmanto, abhikkamath' āyasmanto; satthā no Bhagavā anuppatto ti. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam paccuggantvā eko Bhagavato pattacīvaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakañ upaṭṭhapesi. Nisīdi Bhagavā paññatte āsane; nisajja pāde pakkhālesi. Te pi kho āyasmanto Bhagavantam abhivādetvā ekamantam nisīdinsu. Ekamantam nisinnam kho āyasmantañ Anuruddham Bhagavā etad avoca: Kacci vo, Anuruddhā, khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamathāti?

<sup>1</sup> Cf. Vol. I. p. 205 for follg.<sup>2</sup> Si Kimbilo.



Khamaniyaṃ Bhagavā, yāpaniyaṃ Bhagavā, na ca mayaṃ, bhante, piṇḍakena kilamāmi.

Kacci pana vo, Anuruddhā, samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathāti?

Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmi.

Yathākathaṃ pana tumhe, Anuruddhā, samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathāti?

Idha mayaṃ, bhante, evaṃ hoti: Lābhā vata me suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi. Tassa mayaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvī c' eva raho ca, mettaṃ vacīkammaṃ,<sup>1</sup> mettaṃ manokammaṃ paccupaṭṭhitaṃ āvī c' eva raho ca. Tassa mayaṃ, bhante, evaṃ hoti: Yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vatteyyaṃ ti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekaṃ ca pana maññe cittaṃ ti.

Āyasmā pi kho Nandiyo, āyasmā pi Kimbilo Bhagavantaṃ etad avocaṃ: Mayaṃ pi kho, bhante, evaṃ hoti: Lābhā vata me suladdhaṃ vata me yo 'haṃ . . . *c.c. as above* . . . ekaṃ ca pana maññe cittaṃ ti.

Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā<sup>2</sup> khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā<sup>3</sup> viharāmi.

Sādhu sādhu, Anuruddhā. Kacci pana vo, Anuruddhā, appamattā ātāpino pahitattā viharathāti?

<sup>1</sup> Si adds: paccupaṭṭhitaṃ āvī c' eva raho ca.  
omits.

<sup>2</sup> Si

<sup>3</sup> S<sup>ky</sup> here sampassamānā.



Taggha mayam, bhante, appamattā ātāpino pahitattā viharāmāti.

Yathākatham pana tumhe, Anuruddhā, appamattā ātāpino pahitattā viharathāti?

Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pāṇiyam paribhojanīyam upaṭṭhapeti, avakkārapātim [upaṭṭhapeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṃkhati, bhuñjati; no ce ākaṃkhati, appaharite vā chaḍḍeti, appāpake vā uḍake opilāpeti; so āsanāni paṭisāmeti, pāṇiyam paribhojanīyam paṭisāmeti, avakkārapātim]<sup>1</sup> dhovitvā<sup>2</sup> paṭisāmeti bhattaggaṃ sammajjati. Yo passati pāṇiyaghataṃ vā<sup>3</sup> rittam tuccham, so upaṭṭhapeti; sac' assa hoti avisayham hatthavikārena dutiyam āmantetvā hatthavilaṅghakena<sup>4</sup> upaṭṭhapema. Na tveva mayam, bhante, tappaccayā vācam bhindāma. Pañcāhikaṃ kho pana mayam, bhante, sabbarattiyam<sup>5</sup> dhammiyā kathāya sannasiddhāma.—Evaṃ kho mayam, bhante, appamattā ātāpino pahitattā viharāmāti.

Sādhū sādhū, Anuruddhā. Atthi pana vo, Anuruddhā, evam appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāpadassanaviseso adhigato phāsuvihāro ti?

Idha mayam, bhante, appamattā ātāpino pahitattā viharantā obhāsaṃ c' eva sañjānāma dassanaṃ ca rūpānaṃ. So kho pana no obhāso na ciraṣṣ' eva antaradhāyati dassanaṃ ca rūpānaṃ; taṃ ca nimittam na paṭivijjhāmāti.

Tam kho pana vo, Anuruddhā, nimittam paṭivijjhitabham. Aham pi sudam, Anuruddhā, pubbe va sambodhā anabhisambuddho Bodhisatto va samāno obhāsaṃ c' eva sañjānāmi dassanaṃ ca rūpānaṃ. So kho pana me obhāso

<sup>1</sup> S<sup>127</sup> omit passage in brackets.  
substitutes vaccaḡataṃ vā, which perhaps should be added to text as at I. Vin. 352.

<sup>2</sup> Si omits.

<sup>3</sup> Si

<sup>4</sup> Cf. supra p. 180; Si adds: pāṇiyaghataṃ vā paribhojanīyaghataṃ vā.

<sup>5</sup> S<sup>127</sup> s—iyā.



na cirass' eva antaradhāyati dassanañ ca rūpānañ. Tassa mayhañ, Anuruddhā, etad ahosi: Ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañ ca rūpānañ ti? Tassa mayhañ, Anuruddhā, etad ahosi: Vicikicchā kho me udapādi, vicikicchādhikaraṇaṇ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanañ ca rūpānañ; so 'hañ tathā karissāmi yathā me puna na vicikicchā uppajjissatīti. So kho ahañ, Anuruddhā, appamatto ātāpi pahitatto viharanto obhāsañ c' eva sañjānāmi dassanañ ca rūpānañ. So kho pana me obhāso na cirass' eva antaradhāyati dassanañ ca rūpānañ. Tassa mayhañ, Anuruddhā, etad ahosi: Ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañ ca rūpānañ ti? Tassa mayhañ, Anuruddhā, etad ahosi: Amanasikāro kho me udapādi, amanasikārādhikaraṇaṇ ca pana<sup>1</sup> me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanañ ca rūpānañ. So 'hañ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro ti. So kho ahañ, Anuruddhā,—pe—tassa mayhañ, Anuruddhā, etad ahosi: Thīnamiddhañ kho me udapādi, thīnamiddhādhikaraṇaṇ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanañ ca rūpānañ. So 'hañ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thīnamiddhañ ti. So kho ahañ, Anuruddhā,—pe—tassa mayhañ, Anuruddhā, etad ahosi: Chambhitattañ kho me udapādi, chambhitattādhikaraṇaṇ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanañ ca rūpānañ. (Seyyathāpi, Anuruddhā, puriso addhānamaggapaṭipanno, tassa ubhatopasse vadhakā uppateyyuñ,<sup>2</sup> tassa ubhatonidānañ<sup>3</sup> chambhitattañ uppajjeyya,—evam eva kho me, Anuruddhā, chambhitattañ udapādi, chambhitattādhikaraṇaṇ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanañ ca rūpānañ.) So 'hañ tathā karis-

<sup>1</sup> So Si; S<sup>vy</sup> omit pana here and generally.  
<sup>2</sup> Si uppa-  
 jjeyyuñ.

<sup>3</sup> Si tato nidānañ; S<sup>vy</sup> ubhato tā nidānañ.



sāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thīnamiddham na chambhitattan ti. So kho ahaṃ, Anuruddhā,—pe—tassa mayham, Anuruddhā, etad ahoṣi : Ubbillaṃ<sup>1</sup> kho me udapādi, ubbillādhikaraṇaṃ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanaṃ ca rūpānaṃ. (Seyyathāpi, Anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañca nidhimukhāni adhigaccheyya, tassa tatonidānaṃ ubbillaṃ uppajjeyya,—evam eva kho, Anuruddhā, ubbillaṃ kho me udapādi, ubbillādhikaraṇaṃ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanaṃ ca rūpānaṃ.) So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thīnamiddham na chambhitattāṃ na ubbillaṃ ti. So kho ahaṃ, Anuruddhā—pe—tassa mayham, Anuruddhā, etad ahoṣi : Duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṃ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanaṃ ca rūpānaṃ. So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thīnamiddham na chambhitattāṃ na ubbillaṃ na duṭṭhullaṃ ti. So kho ahaṃ, Anuruddhā—pe—tassa mayham, Anuruddhā, etad ahoṣi : Accāraddhaviṛiyāṃ kho me udapādi, accāraddhaviṛiyādhikaraṇaṃ ca pana me samādhī cavi, samādhimhi cute obhāso antaradhāyati dassanaṃ ca rūpānaṃ. (Seyyathāpi, Anuruddhā, puriso ubhohi hatthehi vaṭṭakaṃ gāḷhaṃ gaṇheyya,<sup>2</sup> so tatth' eva matameyya,<sup>3</sup>—evam eva kho, Anuruddhā, accāraddhaviṛiyāṃ udapādi accāraddhaviṛiyādhikaraṇaṃ ca . . . dassanaṃ ca rūpānaṃ.) So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thīnamiddham na chambhitattāṃ na ubbillaṃ na duṭṭhullaṃ na accāraddhaviṛiyaṃ ti. So kho ahaṃ, Anuruddhā—pe—tassa mayham, Anuruddhā, etad ahoṣi : Atilīnaviṛiyaṃ kho me

<sup>1</sup> So S<sup>v</sup> Bu; Si ubbillaṃ throughout.

tatth' eva pana mayham evam eva kho.

<sup>2</sup> S<sup>v</sup> continue.<sup>3</sup> So Si (corr.); Bu patameyyāti mareyya (Morris MS. of R.A.S. pameyyāti mareyya).



udapādi atilīnaviriyādhikarāṇaṃ ca . . . dassanaṃ ca rūpānaṃ. (Seyyathāpi, Anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇheyya, so tassa<sup>1</sup> hatthato uppateyya,—evam eva kho me, Anuruddhā, atilīnaviriyāṃ udapādi . . . dassanaṃ ca rūpānaṃ.) So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro . . . na accāraddhaviṛiyāṃ na atilīnaviriyāṃ ti. So kho ahaṃ, Anuruddhā—pe—tassa mayhaṃ, Anuruddhā, etad ahoṣi: Abhiṇṇapā kho me udapādi abhiṇṇapādhikarāṇaṃ ca pana . . . dassanaṃ ca rūpānaṃ. So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati . . . na atilīnaviriyāṃ na abhiṇṇapā ti. So kho ahaṃ, Anuruddhā—pe—tassa mayhaṃ, Anuruddhā, etad ahoṣi: Nānattasaṇṇā kho me udapādi . . . dassanaṃ ca rūpānaṃ. So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati . . . na abhiṇṇapā na nānattasaṇṇā ti.

So kho ahaṃ, Anuruddhā, appamatto ātāpi pahitatto viharanto obhāsaṃ c' eva sañjānāmi dassanaṃ ca rūpānaṃ. So kho pana me obhāso na cirass' eva antaradhāyati dassanaṃ ca rūpānaṃ. Tassa mayhaṃ, Anuruddhā, etad ahoṣi: Ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanaṃ ca rūpānaṃ ti? Tassa mayhaṃ, Anuruddhā, etad ahoṣi: Atinijjhāyitattaṃ kho me rūpānaṃ udapādi . . . dassanaṃ ca rūpānaṃ. So 'haṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati . . . na nānattasaṇṇā na atinijjhāyitattaṃ rūpānaṃ ti. So kho ahaṃ, Anuruddhā, Vicikicchā cittaṃ upakkilesaṃ ti iti veditvā vicikicchāṃ cittaṃ upakkilesaṃ pajahim; Amanasikāro cittaṃ upakkilesaṃ ti iti veditvā amanasikāraṃ cittaṃ upakkilesaṃ pajahim; Thīnamiddhaṃ cittaṃ upakkilesaṃ ti . . . pajahim; Chamḍhitattaṃ . . . pajahim; Ubbillaṃ . . . pajahim; Duṭṭhallaṃ . . . pajahim; Accāraddhaviṛiyāṃ . . . pajahim; Atilīnaviriyāṃ . . . pajahim; Abhiṇṇapā . . . pajahim; Nānattasaṇṇā . . . pajahim; Atinijjhāyitattaṃ rūpānaṃ



cittassa upakkilesa ti iti viditvā atinijjhāyitattañ rūpānañ  
cittassa upakkilesaṃ pajahīti.

So kho ahañ, Anuruddhā, appamatto ātāpī pahitatto  
viharanto obhāsāñ hi kho sañjānāmi na ca rūpāni passāmi;  
rūpāni hi kho passāmi na ca obhāsāñ sañjānāmi kevalam pi  
rattinñ kevalam pi divasañ kevalam pi rattindivañ. Tassa  
mayhañ, Anuruddhā, etad ahoṣi: Ko nu kho hetu ko  
paccayo yo 'hañ obhāsāñ hi kho sañjānāmi na ca rūpāni  
passāmi, rūpāni hi kho passāmi na ca obhāsāñ sañjānāmi  
kevalam pi rattinñ kevalam pi divasañ kevalam pi rattin-  
divaṃ ti? Tassa mayhañ, Anuruddhā, etad ahoṣi: Yasmiñ  
kho ahañ samaye rūpanimittañ amanasikaritvā obhāsani-  
mittañ manasikaromī, obhāsāñ hi kho tamhi samaye  
sañjānāmi na ca rūpāni passāmi. Yasmiñ pañāhañ samaye  
obhāsanimittañ amanasikaritvā rūpanimittañ manasikaromī,  
rūpāni hi kho tamhi samaye passāmi na ca obhāsāñ sañ-  
jānāmi kevalam pi rattinñ kevalam pi divasañ kevalam pi  
rattindivaṃ ti.

So kho ahañ, Anuruddhā, appamatto ātāpī pahitatto  
viharanto parittañ c' eva obhāsāñ sañjānāmi parittāni ca  
rūpāni passāmi, appamāṇaṃ ca obhāsāñ sañjānāmi appa-  
māṇāni ca rūpāni passāmi kevalam pi rattinñ kevalam pi  
divasañ kevalam pi rattindivañ. Tassa mayhañ, Anu-  
ruddhā, etad ahoṣi: Ko nu kho hetu ko paccayo yo 'hañ  
parittañ c' eva obhāsāñ sañjānāmi parittāni ca rūpāni  
passāmi appamāṇaṃ c' eva obhāsāñ sañjānāmi appamāṇāni  
ca rūpāni passāmi kevalam pi rattinñ kevalam pi divasañ  
kevalam pi rattindivaṃ ti? Tassa mayhañ, Anuruddhā,  
etad ahoṣi: Yasmiñ kho samaye paritto samādhi hoti,  
parittam me tamhi samaye cakkhu hoti; so 'hañ parittena  
cakkhunā parittañ c' eva obhāsāñ sañjānāmi parittāni ca  
rūpāni passāmi. Yasmiñ pana samaye apparitto me  
samādhi hoti, appamāṇaṃ me tamhi samaye cakkhu hoti;  
so 'hañ appamāṇena cakkhunā appamāṇaṃ c' eva obhāsāñ  
sañjānāmi appamāṇāni ca rūpāni passāmi kevalam pi rattinñ  
kevalam pi divasañ kevalam pi rattindivaṃ ti. Yato kho



me, Anuruddhā, Vicikicchā cittassa upakkilesa ti iti viditvā vicikicchā cittassa upakkilesa pahīno ahosi; Amanasikāro cittassa upakkilesa ti iti viditvā amanasikāro cittassa upakkilesa pahīno ahosi; Thīnamiddham . . . pahīno ahosi; Chambhitattam . . . pahīno ahosi; Ubbillam . . . pahīno ahosi; Duṭṭhullam . . . pahīno ahosi; Accāradhaviyānam . . . pahīno ahosi; Atīlānaviyānam . . . pahīno ahosi; Abhijappā . . . pahīno ahosi; Nānattasaññā . . . pahīno ahosi; Atinijjhāyitattam rūpānam cittassa upakkilesa ti iti viditvā atinijjhāyitattam rūpānam cittassa upakkilesa pahīno ahosi. Tassa mayham, Anuruddhā, etad ahosi: Ye kho me cittassa upakkilesā,<sup>1</sup> te me pahīnā. Handa dānānam tividhena samādhim bhāvēmiti.<sup>2</sup> So kho aham, Anuruddhā, savitakkam pi savicāram samādhim bhāvesim, avitakkam pi vicāramattam samādhim bhāvesim, avitakkam pi avicāram samādhim bhāvesim, sappītikam pi samādhim bhāvesim, nippītikam pi samādhim bhāvesim, sātasaḥagatam pi samādhim bhāvesim, upekhāsahagatam pi samādhim bhāvesim. Yato kho me, Anuruddhā, savitakko<sup>3</sup> savicāro samādhi bhāvito ahosi, avitakko vicāramatto samādhi bhāvito ahosi, avitakko avicāro samādhi bhāvito ahosi, sappītiko pi samādhi bhāvito ahosi, nippītiko<sup>3</sup> pi samādhi bhāvito ahosi, upekhāsahagato samādhi bhāvito ahosi, nāṇaṃ ca pana me dassanam udapādi: Akuppā me vimutti, ayam antimā jāti, na 'tthi dāni punabbhavo ti.

Idam avoca Bhagavā. Attamano āyasmā Anuruddho Bhagavato bhāsitaṃ abhinanditi.

#### UPAKKILESASUTTAM<sup>4</sup> 4 ATTHAMAM.

<sup>1</sup> MSS. upakkilesa.  
in each clause.

<sup>2</sup> Si bhāvesin ti.

<sup>3</sup> Si adds pi

<sup>4</sup> So Si Bu; S<sup>vy</sup> (cf. title of No. 131)

Upakkilesiyasuttam.



## 129.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvathiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosiṃ. Bhagavā etad avoca:—

Tiṇ' imāni, bhikkhave, bālassa bālakkhaṇāni bālani-mittāni bālapadānāni.<sup>1</sup> Katamāni tiṇi? Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī dukkatakamma-kārī.<sup>2</sup> No ce taṃ, bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsitaḥbhāsī dukkatakammakārī, kena naṃ<sup>3</sup> paṇḍitā jāneyyū: Bālo ayaṃ bhavaṃ asappuriso ti? Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī dukkatakammakārī, tasmā naṃ paṇḍitā jānanti: Bālo ayaṃ bhavaṃ asappuriso ti. Sa kho so, bhikkhave, bālo tividhaṃ diṭṭh' eva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti. Sace, bhikkhave, bālo sabhāyaṃ vā nisinno hoti rathiyāya<sup>4</sup> vā nisinno hoti siṅghātake vā nisinno hoti, tatra ce<sup>5</sup> jano tassaṃ tassārappaṃ kathaṃ manteti, sace, bhikkhave, bālo pāṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti surāmeraya-majjapamādaṭṭhāyī hoti, tatra, bhikkhave, bālassa evaṃ hoti: Yaṃ kho jano tassaṃ tassārappaṃ kathaṃ manteti, saṃvijjante te ca dhammā mayi ahaṃ ca tesu dhammesu sandissāmiti.—Idaṃ, bhikkhave, bālo paṭhamāṃ diṭṭh' eva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

<sup>6</sup> Puna ca paraṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā<sup>7</sup> kārente kasāhi pi

<sup>1</sup> So S<sup>v</sup> Bu; Si S<sup>k</sup> bālāp. <sup>2</sup> Si dukkataḥ as in I. Ang. 102.

Si also inserts ca after and before this word both here and infra.

<sup>3</sup> So S<sup>ky</sup>; Si ke naṃ here and infra. <sup>4</sup> So S<sup>ky</sup>; Si rathiyā. Cf. vol. ii. 108.

<sup>5</sup> So S<sup>ky</sup> Bu; Si omits.

<sup>6</sup> Cf. for this list I. Anguttara 47, Milinda 197.

<sup>7</sup> So Si; S<sup>ky</sup> k—kāraṇā here, but k—kāraṇā sts. infra.



tālente, vettehi pi tālente, addhadaṇḍakehi pi tālente, hattham pi chindante, pādam pi chindante, hatthapādam pi chindante, kaṇṇam pi chindante, nāsam pi chindante, kaṇṇanāsam pi chindante, bilaṅgathālikam pi karonte, saṅkhamuḍḍikam pi karonte, Rāhumukham pi karonte, jotimālikam pi karonte, hatthapajjotikam pi karonte, erakavattikam pi karonte, cīrakavāsikam pi karonte, eṇeyyakam pi karonte, baḷisamaṇṣikam pi karonte, kahāpapakam pi karonte, khārāpataccchikam pi karonte, palighaparivattikam pi karonte, palālapīṭhakam pi karonte, tattena pi telena osiṅcante, sunakhehi khādāpente, jīvantam pi sūle uttāsente, asinā pi sīsāṇ chindante. Tatra, bhikkhave, bālassa evaṇ hoti: Yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṇ āgucārīṇ gahetvā vividhā kammakāraṇā kārenti kasāhi pi tālenti, vettehi pi tālenti, addhadaṇḍakehi pi tālenti,<sup>1</sup> hattham pi chindanti, pādam pi chindanti, hatthapādam pi . . . asinā pi sīsāṇ chindanti,—vijjante te ca dhammā mayi, ahaṇ ca tesu dhammesu sandissāmi. Mañ ce pi rājāno jāneyyūṇ, mam pi rājāno gahetvā vividhā kammakāraṇā kāreyyūṇ, kasāhi pi tāleyyūṇ, vettehi pi tāleyyūṇ,<sup>2</sup> . . . asinā pi chindeyyun ti.—Idam pi, bhikkhave, bālo dutiyāṇ dīṭṭh' eva dhamme dukkhaṇ domanassaṇ paṭisaṇvedeti.

Puna ca paraṇ, bhikkhave, balāṇ pīṭhasamāruḷhaṇ<sup>3</sup> vā mañcasamāruḷhaṇ vā chamāya<sup>4</sup> vā semānaṇ yāni 'ssa pubbe pāpakāni kammāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhippalambanti. Seyyathāpi, bhikkhave, mahantānaṇ pabbatakūṭānaṇ chāyā sāyaṇhasamayāṇ paṭhaviyā olambanti ajjholambanti abhippalambanti,—evam eva kho, bhikkhave, balāṇ pīṭhasamāruḷhaṇ vā mañcasamāruḷhaṇ vā chamāya vā semānaṇ yāni 'ssa pubbe pāpa-

<sup>1</sup> Si tālenti—pe—asinā pi sīsāṇ chindanti.    <sup>2</sup> Si tāleyyūṇ—pe—jīvantam pi sūle uttāseyyūṇ, asinā sīsāṇ chindeyyun ti.

<sup>3</sup> So S<sup>vy</sup>; Si p—ūḷhaṇ, throughout.

<sup>4</sup> Si chamāyaṇ.



kāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tāni 'ssa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, bālassa evaṃ hoti: Akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīrutāṇaṃ, kataṃ pāpaṃ kataṃ luddaṃ kataṃ kibbisaṃ; yāvataṃ hoti akatakalyāṇānaṃ akatakusalānaṃ akatabhīrutāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati, taṃ gatiṃ pecca gacchāmi. So socati kilamati paridevati, urattāṇiṃ kandati sammohaṃ āpajjati.—Idaṃ kho, bhikkhave, bālo tatiyaṃ diṭṭh'eva dhamme dukkhaṃ domanasasā paṭisaṃvedeti.

Sa kho so bhikkhu bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritva manasā duccharitaṃ caritvā kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya: Ekaṃ taṃ anīṭṭhaṃ ekaṃ taṃ akantaṃ ekaṃ taṃ amanāpan ti nirayaṃ eva etaṃ sammā vadamāno vadeyya: Ekaṃ taṃ anīṭṭhaṃ ekaṃ taṃ akantaṃ ekaṃ taṃ amanāpan ti. Yāvañcidāṃ, bhikkhave, upamā pi na sukarā yāva dukkhā nirayā ti.

Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad avoca: Sakkā pana me, bhante, upamā kātun ti?

Sakkā bhikkhūti Bhagavā avoca: Seyyathāpi, bhikkhu, coraṃ āgucārīṃ gahetvā rañño dasseyyuh: Ayaṃ te, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehīti; taṃ enaṃ rājā evaṃ vadeyya: Gacchatha bho imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena hanathāti; taṃ enaṃ pubbaṇhasamayaṃ sattisatena haneyyuh. Atha rājā majjhantikaṃ samayaṃ evaṃ vadeyya: Ambho kathaṃ so puriso ti?—Tath'eva deva jīvātīti.—Tam enaṃ rājā evaṃ vadeyya: Gacchatha bho taṃ purisaṃ majjhantikaṃ samayaṃ sattisatena hanathāti; taṃ enaṃ majjhantikaṃ samayaṃ sattisatena haneyyuh. Atha rājā sāyaṇhasamayaṃ evaṃ vadeyya: Ambho kathaṃ so puriso ti?—Tath'eva deva jīvātīti.—Tam enaṃ rājā evaṃ vadeyya: Gacchatha bho taṃ purisaṃ sāyaṇhasamayaṃ sattisatena hanathāti; taṃ enaṃ sāyaṇ-



hasamayam sattisatena haneyyuh. Tam kim maññatha, bhikkhave? Api nu so puriso tihi sattisatehi haññamāno tatonidānam dukkham domanassam paṭisamvediyethāti?

Ekissā pi, bhante, sattiya haññamāno so puriso tatonidānam dukkham domanassam paṭisamvediyetha; ko pana vādo tihi sattisatehīti?

Atha kho Bhagavā parittam paṇimattam pāsāpām gahetvā bhikkhū āmantesi: Tam kim maññatha, bhikkhave? Katamo nu kho mahantataro,—yo cāyam mayā paritto paṇimatto pāsāno gahito Himavā vā pabbatarājā ti?

Appamatto kho ayam, bhante, Bhagavatā paritto paṇimatto pāsāno gahito, Himavantam pabbatarājānam upanidhāya saṅkham pi na upeti kalabhāgam pi na upeti upanidhim<sup>1</sup> pi na upeti.

Evam eva kho, bhikkhave, yam so puriso tihi sattisatehi haññamāno tatonidānam dukkham domanassam paṭisamvedeti, tam nerayikassa<sup>2</sup> upanidhāya saṅkham pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti. Tam enam, bhikkhave, nirayapālā pañcavidhabandhanam nāma kāraṇam karonti; tattam ayokhīlam hatthe gamenti tattam ayokhīlam dutiye hatthe gamenti tattam ayokhīlam pāde gamenti tattam ayokhīlam dutiye pāde gamenti, tattam ayokhīlam majjhe urasmiṃ gamenti. So tattha dukkhā tippā kaṭukā vedanā vedeti; na ca tāva kālam karoti yāva na tam pāpam kammam byantihoti. Tam enam nirayapālā samvesetvā<sup>3</sup> kūṭhārīhi<sup>4</sup> tacchanti. So tattha dukkhā tippa<sup>5</sup> kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpam kammam byantihoti. Tam enam, bhikkhave, nirayapālā uddham padam adho siram ṭhapetvā vāsīhi tacchanti. So tattha<sup>6</sup>—pe—yāva na tam pāpam kammam byantihoti. Tam enam, bhikkhave, nirayapālā rathe yojetvā ādittāya paṭhaviyā sampajjalitāya sañjotibhūtāya<sup>7</sup> sārenti pi

<sup>1</sup> So Bu and S<sup>ky</sup> infra; Si, and S<sup>ky</sup> here, upanidham. <sup>2</sup> Si nirayassa dukkham. <sup>3</sup> Bu s—itvā; Si samvedhetvā. <sup>4</sup> Si kudhārīhi. <sup>5</sup> Si tippā—pe—byantihoti. <sup>6</sup> Si adds dukkhā tippā, and omits yāva . . . kammam. <sup>7</sup> S<sup>ky</sup> sajot.



paccāsārenti pi. So tattha—pe—yāva na<sup>1</sup> tañ pāpañ kammañ byantihoti. Tam enañ, bhikkhave, nirayapālā mahantañ aṅgārapabbatañ ādittañ sampajjalitañ sañjotibhūtañ āropenti pi oropenti pi. So tattha dukkhā tippā kaṭuka vedanā vedeti, na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti. Tam enañ, bhikkhave, nirayapāla uddhañ pādañ adho sirañ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sañjotibhūtāya. So tattha pheṇuddehakañ paccati. So tattha pheṇuddehakañ paccamāno sakim pi uddhañ gacchati, sakim pi adho gacchati, sakim pi tiriyañ. So tattha dukkhā tippā kaṭukā vedanā vedeti na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti. Tam enañ, bhikkhave, nirayapālā Mahāniraye pakkhipanti. So kho pana, bhikkhave, Mahānirayo catukkaṇṇo catudvāro vibhatto bhāgaso mito ayopākārapariyanto ayasā paṭikujjito; tassa ayomayā bhūmi jalitā tejasā yutā samantā yojanasatañ pharitvā tiṭṭhati sabbadā.<sup>1</sup>

Anekapariyāyena pi kho ahañ, bhikkhave, nirayakathañ katheyya, yāvañcidañ, bhikkhave, na sukarañ akkhānena pāpūnitañ yāva dukkhā nirayā.

Santi, bhikkhave, tiracchānagatā pāpā tiṇabhakkhā. Te allāni pi tiṇāni sukkāni dantullahakañ khādanti. Katame ca, bhikkhave, tiracchānagatā pāpā tiṇabhakkhā?—Assā goṇā gadrabhā ajā migā, ye vā pan' aññe pi keci tiracchānagatā pāpā tiṇabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kāmmanā karitvā kāyassa bhedā param maraṇā tesañ sattānañ saḥavyatañ uppajjati ye te sattā tiṇabhakkhā.

Santi, bhikkhave, tiracchānagatā pāpā gūṭhabhakkhā; te dūrato va gūṭhagandhañ ghāyitvā dhāvanti: Ettha bhuñjissāma, ettha bhuñjissāmāti. Seyyathāpi nāma brāhmaṇā āhutigandhena<sup>2</sup> dhāvanti: Ettha bhuñjissāma, ettha bhuñjissāmāti,—evam eva kho, bhikkhave, santi tiracchānagatā pāpā gūṭhabhakkhā; te dūrato va gūṭha-

<sup>1</sup> See note 4 p. 183.

<sup>2</sup> So Sī; S<sup>vy</sup> ahūti. Cf. S.N., p. 21.



gandham ghāyitvā dhāvanti: Ettha bhuñjissāma, ettha bhuñjissāmāti. Katame ca, bhikkhave, tiracchānagatā pāṇā gūṭhabhakkhā?—Kukkuṭā sūkarā soṇā sigālā, ye vā pan' aññe pi keci tiracchānagatā pāṇā gūṭhabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā param maraṇā tesamīh sattānamīh saṁvayatanīh uppajjati ye te sattā gūṭhabhakkhā.

Santi, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Katame ca, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti?—Kīṭā pulavā gaṇḍuppādā ye vā pan' aññe pi keci tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā param maraṇā tesamīh sattānamīh saṁvayatanīh uppajjati ye te sattā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

Santi, bhikkhave, tiracchānagatā pāṇā udakasmiṇī jāyanti udakasmiṇī jīyanti udakasmiṇī mīyanti. Katame ca, bhikkhave, tiracchānagatā pāṇā udakasmiṇī jāyanti udakasmiṇī jīyanti udakasmiṇī mīyanti?—Macchā kacchapā suṁsumārā ye vā pan' aññe pi keci tiracchānagatā pāṇā udakasmiṇī jāyanti udakasmiṇī jīyanti udakasmiṇī mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā param maraṇā tesamīh sattānamīh saṁvayatanīh uppajjati ye te sattā udakasmiṇī jāyanti udakasmiṇī jīyanti udakasmiṇī mīyanti.

Santi, bhikkhave, tiracchānagatā pāṇā asucismiṇī jāyanti asucismiṇī jīyanti asucismiṇī mīyanti. Katame ca, bhikkhave, tiracchānagatā pāṇā asucismiṇī jāyanti asucismiṇī jīyanti asucismiṇī mīyanti?—Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā jīyanti pūtimacche vā mīyanti; pūtikunape vā; pūtikummāse vā; candanikāya vā; oligalle<sup>1</sup> vā jāyanti—pe<sup>2</sup>—. Sa kho so, bhikkhave,

<sup>1</sup> So all MSS.

<sup>2</sup> Si adds: ye vā pan' . . . mīyanti.



bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ param maraṇā tesāṃ sattānaṃ saṃvayataṃ uppajjati ye te sattā asucismīṃ jāyanti asucismīṃ jīyanti asucismīṃ mīyanti.

Anekapariyāyena pi kho ahaṃ, bhikkhave, tiracchāna-yonikathaṃ katheyyaṃ, yāvaṃ c' idaṃ, bhikkhave, na sukaṃ akkhānena pāpūṇitūṃ yāva dukkhā tiracchāna-yoni.

Seyyathāpi puriso, bhikkhave, ekacchigalaṃ yugaṃ samudde pakkhipeyya, tam enaṃ puratthimo vāto pacchimaṃ saṃhareyya pacchimo vāto puratthimena saṃhareyya uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya; tatth' assa kāṇo kacchapo; so vassasatassa<sup>1</sup> accayena sakiṃ ummuḍḍeyya.—Taṃ kim maññatha, bhikkhave? Api nu so kāṇo kacchapo amukasmīṃ ekacchiggaḷe yuge gīvaṃ paveseyyāti?

Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenāti.

Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amukasmīṃ ekacchiggaḷe yuge gīvaṃ paveseyya, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakiṃ vinipātagatena bālena. Taṃ kissa hetu? Na h' ettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriyā puññakiriyā, aññamaññakhādikā ettha, bhikkhave, vattati dubbalamārikā.<sup>2</sup> Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni—caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ<sup>3</sup> vā rathakārakulaṃ vā pukkusakulaṃ vā—tathārūpe kule paccājāyati dāḷidde appannapāṇabhojane kasiravuttiḷe, yattha kasirena ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddasiko okoṭṭimako bāvābādho kāṇo vā kuṇi vā khaṇḍo vā pakkhahato vā na lābhī annassa pānassa vat-

<sup>1</sup> S<sup>vy</sup> add: vassasahassassa vassasatasahassassa. <sup>2</sup> So Si; S<sup>vy</sup> dubbalakādhikā. <sup>3</sup> Si venukulaṃ; S<sup>vy</sup> venakulaṃ. Cf. vol. ii. 188.



thassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa ; so kāyena ducaritaṃ carati vācāya ducaritaṃ carati manasā ducaritaṃ carati ; so kāyena ducaritaṃ caritvā vācāya ducaritaṃ caritvā manasā ducaritaṃ caritvā kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati.

Seyyathāpi, bhikkhave, akkhadhutto paṭhamen' eva kaliggahena puttam pi jīyetha dāram pi jīyetha sabbasāpateyyam<sup>1</sup> pi jīyetha, uttarim pi anubandham<sup>2</sup> nigaccheyya. Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto paṭhamen' eva kaliggahena puttam pi jīyetha dāram pi jīyetha sabbasāpateyyam pi jīyetha uttarim pi anubandham nigaccheyya. Atha kho ayam eva mahantataro kaliggaho yaṃ so bālo kāyena ducaritaṃ caritvā vācāya ducaritaṃ caritvā manasā ducaritaṃ caritvā kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. Ayam pi, bhikkhave, kevalaparipūrā<sup>3</sup> bālabbhūmi.

Tiṇ' imāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni. Katamāni tiṇi? Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī sukatakammakārī. No ce taṃ, bhikkhave, paṇḍito sucintitacintī ca abhavissa subhāsitaḥhāsī sukatakammakārī, kena naṃ paṇḍitā jāneyyuh : Paṇḍito ayaṃ bhavaṃ sappuriso ti? Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī sukatakammakārī, tasmā naṃ paṇḍitā jānanti : Paṇḍito ayaṃ bhavaṃ sappuriso ti. Sa kho so, bhikkhave, ayaṃ paṇḍito tividham diṭṭhe va dhamme sukhaṃ somanassaṃ paṭisaṃvedeti. Sace, bhikkhave, paṇḍito sabhāya vā nisinno hoti rathiyāya vā nisinno hoti siṅghātake vā nisinno hoti, tatra ce<sup>4</sup> jano tajjaṃ tassārūpaṃ kathaṃ manteti, sace, bhikkhave, paṇḍito pāpātīpātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchā-

<sup>1</sup> Si sabbam s. <sup>2</sup> So S<sup>v</sup> Bu (" attanā pi bandham nig. ") ; Si andhubandham. <sup>3</sup> Si kevalā p. here and in fine. <sup>4</sup> Si omits ; S<sup>v</sup> ca. Cf. supra p. 168.



cārā paṭivirato hoti musavādā paṭivirato hoti surāmeraya-majjapamādatṭhānā paṭivirato hoti,—tatra, bhikkhave, paṇḍitassa evaṃ hoti : Yaṃ kho jano tassaṃ tassārūppaṃ kathaṃ manteti, saṃvijjante te dhammā mayi ahaṃ ca tesu dhammesu sandissāmi.—Idaṃ, bhikkhave, paṇḍito paṭha-maṃ diṭṭhe va dhamme sukhāṃ somanassaṃ paṭisaṃvedeti.

Puna ca paraṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahe tvā vividhā kammakāraṇā kārente kasāhi pi tālente vettehi pi tālente . . . (*cc.*, as page 164) . . . asinā pi sīsaṃ chindante. Tatra, bhikkhave, paṇḍitassa evaṃ hoti : Yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahe tvā vividhā kammakāraṇā kārenti,—kasāhi pi tālenti vettehi pi tālenti . . . asinā pi sīsaṃ chindanti,—na te dhammā mayi saṃvijjante, ahaṃ ca na tesu dhammesu sandissāmi.—Idaṃ, bhikkhave, paṇḍito dutiyaṃ diṭṭhe va dhamme sukhāṃ somanassaṃ paṭisaṃvedeti.

Puna ca paraṃ, bhikkhave, paṇḍitaṃ piṭhasamāruḷhaṃ vā mañcasamāruḷhaṃ vā chamāya vā semānaṃ yāni 'ssa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tāni 'ssa tamhi samaye olambanti ajjholambanti abhippalambanti. Seyyathāpi, bhikkhave, mahantānaṃ pabbatakūṭānaṃ chāyā sāyaṇhasa-mayaṃ paṭhaviyā olambanti ajjholambanti abhippalambanti,—evaṃ eva kho, bhikkhave, paṇḍitaṃ piṭhasamāruḷhaṃ vā mañcasamāruḷhaṃ vā chamāya vā semānaṃ yāni 'ssa pubbe kalyāṇāni . . . ajjholambanti abhippalambanti. Tatra, bhikkhave, paṇḍitassa evaṃ hoti : Akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisāṃ, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ; yāvata hoti akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānaṃ gati, taṃ gatiṃ pecca gacchāmi. So na socati na kilamati na paridevati na urattāliṃ kandaṃ na sammohaṃ āpajjati.—Idaṃ, bhikkhave, paṇḍito tatiyaṃ diṭṭhe va dhamme sukhāṃ somanassaṃ paṭisaṃvedeti.

Sa kho so, bhikkhave, paṇḍito kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa



bhedā param maraṇā sugatīn saggaṃ lokam uppajjati. Yañ kho taṃ, bhikkhave, sammā vadamāno vadeyya : Ekaṃ taṃ iṭṭhaṃ ekaṃ taṃ kantaṃ<sup>1</sup> ekaṃ taṃ manāpan ti, saggaṃ eva taṃ sammā vadamāno vadeyya : Ekaṃ taṃ iṭṭhaṃ ekaṃ taṃ kantaṃ ekaṃ taṃ manāpan ti. Yāvañcidam, bhikkhave, upamā pi na sukarā yāva sukhā saggā ti.

Evam vutte aññataro bhikkhu Bhagavantam etad avoca : Sakkā pana, bhante, upamā kātun ti ?

Sakkā bhikkhūti Bhagavā avoca : Seyyathāpi, bhikkhu, rājā cakkavattī sattahi ratanehi samannāgato catuhi ca iddhihi, tatonidānam<sup>2</sup> sukham somanassam paṭisaṃvedeti.

Katamehi sattahi ?

Idha, bhikkhu, rañño khattiyassa muddhāvasittassa tadahu 'posathe pannarase sīsam nahātassa uposathikassa uparipāsādaragatassa dibbam cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ ; disvāna rañño khattiyassa muddhāvasittassa evam hoti<sup>3</sup> :— Sutaṃ kho pana me taṃ : Yassa rañño khattiyassa muddhāvasittassa tadahu 'posathe pannarase sīsam nahātassa uposathikassa uparipāsādaragatassa dibbam cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattīti.<sup>4</sup> Assaṃ nu kho ahaṃ rājā cakkavattīti ? Atha kho, bhikkhave, rājā khattiyo muddhāvasitto utthāy' āsanā<sup>5</sup> vāmena hatthena bhīṅkāraṃ<sup>6</sup> gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati :<sup>6</sup> Pavattatu bhavaṃ cakkaratanaṃ, abhivijjātu bhavaṃ cakkaratanaṃ ti. Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ disaṃ pavattati, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ patiṭṭhāti, tatra rājā cakkavattī vasaṃ upeti saddhiṃ caturaṅginiyā senāya. Ye kho pana,

<sup>1</sup> S<sup>vy</sup> omit ekaṃ taṃ kantaṃ. <sup>2</sup> Si etad ahosi. <sup>3</sup> MSS. omit ti. <sup>4</sup> So Si Bu ; S<sup>vy</sup> omit utthāy' āsanā. <sup>5</sup> Si bhīṅgāraṃ. <sup>6</sup> Si abbhukkirati.



bhikkhave, puratthimāya disāya paṭirājāno, te rājānañ cakkavattiñ upasañkamitvā evaṃ āhañsu : Ehi kho mahārāja ; svāgatañ mahārāja ; sakan te mahārāja ; anusāsa mahārājāti. Rājā cakkavattī evaṃ āha : Pāṇo na hantabbo, adinnañ nādāttabbañ, kāmesu micchā na caritabbā, musā na bhāsitabbā, majjañ na pātabbāñ, yathābhuttañ<sup>1</sup> ca bhuñjathāti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyuttā bhavanti.<sup>2</sup> Atha kho tañ, bhikkhave, cakkaratanañ puratthimañ samuddaṃ ajjhogahetvā paccuttaritvā dakkhiṇaṃ disaṃ pavattati — pe — dakkhiṇaṃ<sup>3</sup> samuddaṃ ajjhogahetvā paccuttaritvā pacchimaṃ disaṃ pavattati — pe — pacchimaṃ<sup>3</sup> samuddaṃ paccuttaritvā uttariṃ disaṃ pavattati, anvadeva rājā cakkavattī saddhiṃ caturaṅgiyā senāya. Yasmīñ kho pana, bhikkhave, padese cakkaratanañ paṭiṭṭhāti, tatra rājā cakkavattī vāsaṃ upeti saddhiṃ caturaṅgiyā senāya. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānañ cakkavattiñ upasañkamitvā evaṃ āhañsu : Ehi kho mahārāja ; svāgatañ mahārāja ; sakan te mahārāja ; anusāsa mahārājāti. Rājā cakkavattī evaṃ āha : Pāṇo na hantabbo . . . bhuñjathāti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyuttā bhavanti. Atha kho tañ, bhikkhave, cakkaratanañ samuddapariyantañ paṭhaviṃ abhivijinitvā tam eva<sup>4</sup> rāja-dhāniṃ paccāgantvā rañño cakkavattissa antepura-dvāre akkhāhatañ maññe tiṭṭhati, rañño cakkavattissa antepura-dvāraṃ upasobhayamānañ. Rañño, bhikkhave, cakkavattissa evarūpañ cakkaratanañ pātubhavati.

Puna ca parañ, bhikkhave, rañño cakkavattissa hatthira-tanañ pātubhavati, sabbaseto sattappaṭiṭṭho iddhimā vehāsaṅgamo Uposatho nāma nāgarājā. Disvāna rañño cakkavattissa cittaṃ paśīdati : Bhaddakañ vata bho hatthi-yānañ, sace damathañ upeyyāti. Atha kho tañ, bhikkhave,

<sup>1</sup> Si yathābhuttañ (bis). Cf. *S.B.E.* xi. 253 (note).  
<sup>2</sup> Si ahesurñ.

<sup>3</sup> Si (but not Bu) adds disaṃ.

<sup>4</sup> Si tam evaṃ.



hatthiratanāṃ seyyathāpi nāma bhaddo hatthajāṇiyo dīgharattaṃ superidanto, evaṃ eva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tam eva hatthiratanāṃ vīmaṃsaṃ nāno pubbaṃhasamayāṃ abhirūhitvā samuddapariyantaṃ paṭhavīṃ anusāṇiyāyitvā<sup>1</sup> tam eva rājadhāniṃ paccāgantvā pātarāsaṃ akāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ hatthiratanāṃ pātubhavati.

Puna ca paraṃ, bhikkhave, rañño cakkavattissa assaratanāṃ pātubhavati, sabbaseso kākasīso muṇjakeso iddhiṃ vahaṃsāṃ Valāho<sup>2</sup> nāma assarājā. Disvāna rañño cakkavattissa cittaṃ paśidati : Bhaddakaṃ vata bho assaṇṇaṃ sace damathaṃ upeyyāti. Atha kho taṃ, bhikkhave, assaratanāṃ seyyathāpi nāma bhaddo assajāṇiyo dīgharattaṃ superidanto, evaṃ eva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tam eva assaratanāṃ vīmaṃsaṃ nāno pubbaṃhasamayāṃ abhirūhitvā samuddapariyantaṃ paṭhavīṃ anusāṇiyāyitvā tam eva rājadhāniṃ paccāgantvā pātarāsaṃ akāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanāṃ pātubhavati.

Puna ca paraṃ, bhikkhave, rañño cakkavattissa maṇiratanāṃ pātubhavati. So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato. Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanaṃ phuṭṭhaṃ hoti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tam eva maṇiratanāṃ vīmaṃsaṃ nāno caturāṅginīṃ senāṃ sannayhitvā maṇiṃ dhajaggaṃ āropetvā rattandhakāratimisāyaṃ pāyāsi. Ye kho pana, bhikkhave, samantā gāmaṃ ahesuṃ, te ten' obhāseṇa kamante payojesuṃ Divā ti maññaṃ nānā. Rañño, bhikkhave, cakkavattissa evarūpaṃ maṇiratanāṃ pātubhavati.

Puna ca paraṃ, bhikkhave, rañño cakkavattissa itthiratanāṃ pātubhavati,<sup>3</sup> abhirūpā dassaṇiṃ pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nāti-

<sup>1</sup> So S<sup>ky</sup> ; Si anupariyāyitvā.  
Valāhako.

<sup>2</sup> So S<sup>ky</sup> Bu ; Si  
<sup>3</sup> Si adds sā.



kisā<sup>1</sup> nātithūlā nātikāli<sup>2</sup> nāccodāta atikkantā mānusañ vaṇṇañ appattā dibbañ vaṇṇañ. Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā. Tassa kho pana, bhikkhave, itthiratanassa sīte uñhāni gattāni honti, uphe sītāni gattāni honti. Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalaṅgandho vāyati. Tañ kho pana, bhikkhave, itthiratanañ rañño cakkavattissa pubbuṭṭhāyini hoti pacchāni-pātini kiñkārapaṭissāvinī manāpacārinī piyavādinī. Tañ kho pana, bhikkhave, itthiratanañ rājānañ cakkavattiñ manasā pi no aticarati kuto<sup>3</sup> kāyena. Rañño, bhikkhave, cakkavattissa evarūpañ itthiratanañ pātubhavati.

Puna ca parañ, bhikkhave, rañño cakkavattissa gahapatiratanañ pātubhavati. Tassa kammavipākajañ dibbañ cakkhu pātubhavati yena nidhiñ passati sassāṃikam pi assāṃikam pi. So rājānañ cakkavattiñ upasaṃkamitvā evam āha: Appossukko tvañ, deva, hohi; ahañ te dhanena dhanakaraṇīyañ karissāmi. Bhūtapubbañ, bhikkhave, rājā cakkavattī tam eva gahapatiratanañ vimaṃsamāno nāvañ abhirūhitvā majjhe Gaṅgāya nadiyā sotarā ogahetvā<sup>4</sup> gahapatiratanañ etad avoca: Attho me, gahapati, hiraññasuvannanāti.—Tena hi, mahārāja, ekañ tirañ nāvā upetūti.—Idh' eva me, gahapati, attho hiraññasuvannanāti.—Atha kho nañ, bhikkhave, gahapatiratanañ ubho hi hatthehi udakañ<sup>5</sup> omasitvā pūrañ hiraññasuvannassa kumbhiñ uddharitvā rājānañ cakkavattiñ evam āha: Alam ettāvata mahārāja; katam ettāvata mahārāja; pūjitam ettāvata<sup>6</sup> mahārājāti. Rājā cakkhavattī evam āha: Alam ettāvata gahapati; katam ettāvata gahapati; pūjitam ettāvata gahapatīti. Rañño, bhikkhave, cakkavattissa evarūpañ gahapatiratanañ pātubhavati.

Puna ca parañ, bhikkhave, rañño cakkavattissa pariṇā-

<sup>1</sup> Si nātikisā. Cf. vol. ii. 121.

<sup>2</sup> Si nātikalika.

<sup>3</sup> Si adds pana.

<sup>4</sup> So S<sup>vy</sup>; Si ogāhitvā.

<sup>5</sup> Si udake.

<sup>6</sup> S<sup>vy</sup> omit this line.



yakaratanam pātubhavati, paṇḍito vyatto medhāvī paṭibalo<sup>1</sup> rājānam cakkavattim upaṭṭhapetabbam upaṭṭhapetum apayāpetabbam apayāpetum ṭhapetabbam ṭhapetum. So rājānam cakkavattim upasamkamitvā evam āha : Appossukko tvaṃ, deva, hohi ; aham anusāsissāmīti. Rañño, bhikkhave, cakkavattissa evarūpam pariṇāyakaratanam pātubhavati.

Rājā, bhikkhave, cakkavattī imehi sattahi<sup>2</sup> ratanehi samannāgato hoti.

Katamāhi catuhi iddhihi ?

Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsāḍiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.

Puna ca param, bhikkhave, rājā cakkavattī dīghāyuko hoti ciraṭṭhitiko ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.

Puna ca param, bhikkhave, rājā cakkavattī appābādho hoti appātaniko samavepākiniyā gahaniyā samannāgato nātisītāya nāccuphāya ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

Puna ca param, bhikkhave, rājā cakkavattī brāhmaṇa-gahapatikānam piyo hoti manāpo. Seyyathāpi, bhikkhave, pitā puttānam piyo hoti manāpo, evam eva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānam piyo hoti manāpo. Rañño pi, bhikkhave, cakkavattissa brāhmaṇagahapatikā piyā honti manāpā. Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā, evam eva kho, bhikkhave, rañño cakkavattissa brāhmaṇagahapatikā piyā honti manāpā. Bhūtapubbam, bhikkhave, rājā cakkavattī caturanginiyā senāya uyyāna-bhūmim niyyāsi. Atha kho, bhikkhave, brāhmaṇagahapatikā rājānam cakkavattim upasamkamitvā evam āhaṃsu : Ataramāno, deva, yāhi yathā tam mayam cirataram passeyyāmāti. Rājā pi, bhikkhave, cakkavattī sārathim āmantesi :

<sup>1</sup> Si patibalo.

<sup>2</sup> Si omits.



Ataramāno, sārathi, pesehi yathā 'ham brāhmaṇagahapatike ciratarāni passeyyan ti. Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti.

Rājā, bhikkhave, cakkavattī imāhi catuhi iddhīhi samannāgato hoti.

Taṃ kim maññatha, bhikkhave? Api nu kho rājā cakkavattī imehi sattahī ratanehi samannāgato imāhi catuhi ca iddhīhi tatonidānaṃ sukhāṃ somanassaṃ paṭisaṃvediyethāti?

Ekamekena pi tena, bhante, ratanena samannāgato rājā cakkavattī tatonidānaṃ sukhāṃ somanassaṃ paṭisaṃvediyetha; ko pana vādo sattahī ratanehi catuhi ca iddhīhi.

Atha kho Bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi:—Taṃ kim maññatha, bhikkhave? Katamo nu kho mahantaro? Yo cāyaṃ mayā paritto paṇimatto pāsāṇo gahito Himavā vā pabbatarājā ti?

Appamattako ayaṃ, bhante, Bhagavatā paritto paṇimatto pāsāṇo gahito, Himavantaṃ pabbatarājānaṃ upanidhāya saṅkham pi na upeti kalabhāgam pi na upeti upanidhim pi na upetīti.

Evam eva kho, bhikkhave, yaṃ<sup>1</sup> rājā cakkavattī sattahī ratanehi catuhi ca iddhīhi tatonidānaṃ sukhāṃ somanassaṃ paṭisaṃvedeti, taṃ dibbassa sukhassa upanidhāya saṅkham pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti. Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yaṃ tāni uccākulāni—khattiyamahāsālakulāṃ vā brāhmaṇamahāsālakulāṃ vā gahapatimahāsālakulāṃ vā—tathārūpe kule paccājāyati aḍḍhe<sup>2</sup> mahaddhane mahābhoge pahutajātarūparajate pahutavittūpakaraṇe pahutadhanadhaññe; so ca hoti abhirūpo dassaṇīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhi annassa pānassa vatthassa yānassa mālāgandhāvilepanassa seyyāvasathapadīpeyyassa. So kāyena sucariṃ carati vācāya sucariṃ carati manasā sucariṃ carati; so

<sup>1</sup> Si<sup>h</sup> omit; Si ayaṃ.

<sup>2</sup> Si addhe.



kāyena sucaritāṃ caritvā vācāya sucaritāṃ caritvā manasā sucaritāṃ caritvā kāyassa bhedaṃ param maraṇā sugatīṃ saggaṃ lokāṃ uppajjati. Seyyathāpi, bhikkhave, akkha-dhutto paṭhamen' eva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya. Appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto paṭhamen' eva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya. Atha kho ayaṃ eva tato mahantataro kaṭaggaho yaṃ so paṇḍito kāyena sucaritāṃ caritvā vācāya sucaritāṃ caritvā manasā sucaritāṃ caritvā kāyassa bhedaṃ param maraṇā sugatīṃ saggaṃ lokāṃ uppajjati. Ayaṃ, bhikkhave, kevalaparipūrā paṇḍitabhūmīti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

BĀLAPAṆḌITASUTTAM NAVAMAṆ.

## 130.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Seyyathāpi, bhikkhave, dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisante pi nikkhamante pi anusañcarante pi anuvarante pi,—evam eva kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavaṃāne upapajjamāne hīne paṇḍite suvaṇṇe dubbaṇṇe sugate duggate yathākammaṃpage satte passāmi:—Ime vata bhonto sattā kāyasucaritena samannāgatā vacī—pe—manosucaritena samannāgatā ariyānaṃ anupavādaṃ sammāditṭhikā sammāditṭhikamma-samādānā, te kāyassa bhedaṃ param maraṇā sugatīṃ saggaṃ lokāṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī—pe—manosucaritena samannāgatā ariyā-



nañ anupavāḍakā sammādiṭṭhikā sammādiṭṭhikammasamā-  
dānā, te kāyassa bhedaṃ param maraṇā manussesu upapannā.  
Ime vata bhonto sattā kāyaduccaritena samannāgatā vaci  
—pe—manoduccaritena ariyānañ upavāḍakā micchādiṭṭhikā  
micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ param  
maraṇā pettivisayañ upapannā. Ime vā pana bhonto sattā  
kāyaduccaritena samannāgatā vaci—pe—manoduccaritena  
samannāgatā ariyānañ upavāḍakā micchādiṭṭhikā micchā-  
diṭṭhikammasamādānā, te kāyassa bhedaṃ param maraṇā  
tiracchānayañ upapannā. Ime vā pana bhonto sattā kāya-  
duccaritena . . . te kāyassa bhedaṃ param maraṇā apāyañ  
duggatiñ vinipātāñ nirayañ upapannā ti.

<sup>1</sup> Tam enañ, bhikkhave, nirayapālā nānābhāsu gahetvā  
Yamassa rañño dassenti [: Ayañ, deva, puriso ametteyyo  
asāmañño abrahmañño na kule jeṭṭhāpaccayī; imassa devo  
daṇḍaṃ paṇetūti.] <sup>2</sup>

Tam enañ, bhikkhave, Yamo rājā paṭhamañ devadūtañ  
samanuyuñjati samanugāhati samanubhāsati : Ambho purisa,  
na tvañ addasa manussesu paṭhamañ devadūtañ pātubhūtañ  
ti?—So evaṃ āha : Nāddasañ, bhante ti.—Tam enañ,  
bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, na tvañ  
addasa manussesu daharañ kumārañ madañ uttānaseyya-  
kañ sake muttakarīse palipannañ semānañ ti?—So evaṃ  
āha : Addasañ, bhante ti.—Tam enañ, bhikkhave, Yamo  
rājā evaṃ āha : Ambho purisa, tassa te viññussa sato  
mahallakassa na <sup>3</sup> etad ahoṣi : Ahañ pi kho 'mhi jāti-  
dhammo jātiñ anatīto, handāhañ kalyāṇaṃ karomi kāyena  
vācāya manasā ti?—So evaṃ āha : Nāsakkhissañ, bhante;  
pamāḍassañ, bhante ti.—Tam enañ, bhikkhave, Yamo  
rājā evaṃ āha : Ambho purisa, pamāḍavatāya na kalyāṇaṃ  
akāsi kāyena vācāya manasā. Taggha tvañ, ambho purisa,  
tathā karissanti yathā tañ pamattañ. Tañ kho pana te  
etañ pāpañ kammañ n' eva mātaraṃ katañ na pītaraṃ.

<sup>1</sup> Cf. I, Ang. 138, and J.P.T.S. for 1885, p. 62. <sup>2</sup> S<sup>4</sup> omit  
the bracketed passage.

<sup>3</sup> Si omits here and infra.



katañ na bhātārā katañ na bhaginiyā katañ na mittā-maccehi katañ na ñātisālohitehi katañ na samaṇabrāhmaṇehi katañ na devatāhi katañ; tayā v' etañ pāpañ kammañ katañ; tvañ ñeva etassa vipākañ paṭisañvedissasīti.

Tam enañ, bhikkhave, Yamo rājā paṭhamañ devadūtañ samanuyuñjivā samanugāhitvā samanubhāsivā dutiyañ devadūtañ samanuyuñjati samanugāhati samanubhāsati : Ambho purisa, na tvañ addasa manussesu dutiyañ devadūtañ pātubhūtañ ti?—So evam āha : Nāddasañ, bhante ti.—Tam enañ, bhikkhave, Yamo rājā evam āha : Ambho purisa, na tvañ addasa manussesu itthiñ vā purisañ vā asītikañ vā navutikañ vā vassasatikañ vā jātiyā<sup>1</sup> jīṇṇaṇ gopānasivaṇkañ bhoggañ daṇḍaparāyaṇaṇ pavedhamānañ gacchantañ āturañ gatayobbanañ khaṇḍadantañ palitake-saṇ vilūnañ khalitañsirāñ<sup>2</sup> valīnañ tilakāhatagattañ ti?—So evam āha : Addasañ bhante ti.—Tam enañ, bhikkhave, Yamo rājā evam āha : Ambho purisa, tassa te viññussa sato mahallakassa na etad ahoṣi : Aham pi kho 'mhi jarādhammo jarañ anatīto, handāhañ kalyāṇaṇ karomi kāyena vācāya manasā ti?—So evam āha : Nāsakkhissañ, bhante ; pamā-dassam, bhante ti.—Tam enañ, bhikkhave, Yamo rājā evam āha : Ambho purisa, pamādavataṇṇa na kalyāṇam akāsi kāyena vācāya manasā ; taggha tvañ, ambho purisa, tathā karissanti yathā tañ pāmatthañ. Tañ kho pana te etañ pāpañ kammañ n' eva mātārā katañ na pitarā katañ na bhātārā katañ na bhaginiyā katañ na mittāmaccehi katañ na ñātisālohitehi katañ na samaṇabrāhmaṇehi katañ na devatāhi katañ ; tayā v' etañ pāpañ kammañ katañ ; tvañ ñeva etassa vipākañ paṭisañvedissasīti.

Tam enañ, bhikkhave, Yamo rājā dutiyañ devadūtañ samanuyuñjivā samanugāhitvā samanubhāsivā tatiyañ devadūtañ samanuyuñjati samanugāhati samanubhāsati :

<sup>1</sup> S<sup>ky</sup> omit asītikañ . . . jātiyā.  
tamasirovalinañ.

<sup>2</sup> So Si ; S<sup>ky</sup> khalitañsirāvalinañ.



Ambho purisa, na tvaṃ addasa manussesu tatiyaṃ devadūtaṃ pātubhūtaṃ ti?—So evaṃ āha : Nāddasaṃ bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bāḥagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ ti?—So evaṃ āha : Addasaṃ, bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, tassa te viññussa sato mahallakassa na etad ahoṣi : Ahaṃ pi kho 'mhi byādhidhammo byādhiṃ anatito ; haṇḍahaṃ kalyāṇaṃ karomi kāyena vācāya manasā ti?—So evaṃ āha : Nāsak-khissaṃ bhante ; paṇādaṃ bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, paṇādavatāya na kalyāṇaṃ akāsi kāyena vācāya manasā ; taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpaṃ kammaṃ n' eva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohithehi kataṃ na samaṇa-brāhmaṇehi kataṃ na devatāhi kataṃ ; tayā v' etaṃ pāpaṃ kammaṃ kataṃ ; tvaṃ ñeva tassa vipākāṃ paṭisaṃvedis-sasīti.

Tam enaṃ, bhikkhave, Yamo rājā tatiyaṃ devadūtaṃ samanuyyujjivā samanugāhitva samanubhāsivā catutthāṃ devadūtaṃ samanuyyujjati samanugāhati samanubhāsati : Ambho purisa, na tvaṃ addasa manussesu catutthāṃ devadūtaṃ pātubhūtaṃ ti?—So evaṃ āha : Nāddasaṃ bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucārīṃ gahetvā vividhā kammakāraṇā karente,—kasāhi pi tālente vettehi pi tālente addhaṇḍakehi pi . . . (cc., as p. 164) . . . asinā pi sīsaṃ chindante ti? —So evaṃ āha : Addasaṃ, bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, tassa te viññussa sato mahallakassa na etad ahoṣi : Ye kira bho pāpakāni kammāni karonti, te diṭṭ' eva dhamme evarūpā vividhā kammakāraṇā kariyanti, kimaṅga pana



parattha ; handāhaṃ kalyāṇaṃ karomī kāyena vācāya manasā ti?—So evaṃ āha : Nāsakkhissaṃ bhante ; pamā-dassanī bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, pamādatāya na kalyāṇam akāsi kāyena vācāya manasā ; taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpaṃ kammaṃ n' eva mātaraṃ kataṃ na pitarā kataṃ . . . na devatāhi kataṃ ; tayā v' etaṃ pāpaṃ kammaṃ kataṃ ; tvaṃ ñeva tassa vipākaṃ paṭisaṃvedissasīti.

Tam enaṃ, bhikkhave, Yamo rājā catutthaṃ devadūtaṃ samanuyyujjivā samanugāhitvā samanubhāsivā, pañcamāṃ devadūtaṃ samanuyyujjati samanugāhati samanubhāsati : Ambho purisa, na tvaṃ addasa manussesu pañcamāṃ deva-dūtaṃ pātubhūtaṃ ti?—So evaṃ āha : Nāddasaṃ bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvihamataṃ vā tīhamataṃ vā uddhumātakaṃ<sup>1</sup> vinīlakaṃ vipubbakajātaṃ ti?—So evaṃ āha : Addasaṃ, bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, tassa te viññussa sato mahallakassa na etad ahosi : Aham pi kho 'mhi maraṇadhammo maraṇaṃ anatīto ; handāhaṃ kalyāṇaṃ karomī kāyena vācāya manasā ti?—So evaṃ āha : Nāsakkhissaṃ bhante, pamādasanaṃ bhante ti.—Tam enaṃ, bhikkhave, Yamo rājā evaṃ āha : Ambho purisa, pamādatāya na kalyāṇam akāsi kāyena vācāya manasā ; taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpaṃ kammaṃ n' eva mātaraṃ kataṃ na pitarā kataṃ . . . na devatāhi kataṃ ; tayā v' etaṃ pāpaṃ kammaṃ kataṃ ; tvaṃ ñeva tassa vipākaṃ paṭisaṃvedissasīti.

Tam enaṃ, bhikkhave, Yamo rājā pañcamāṃ deva-dūtaṃ samanuyyujjivā samanugāhitvā samanubhāsivā tuṃhi hoti.

Tam enaṃ, bhikkhave, nirayapālā pañcavidhābandha-

<sup>1</sup> Si uddumātakaṃ.



nan nāma kārapaṇi karonti, tattaṇi ayokhilaṇi hatthe gamenti, tattaṇi ayokhilaṇi dutiye hatthe gamenti, tattaṇi ayokhilaṇi pāde gamenti. tattaṇi ayokhilaṇi dutiye pāde gamenti, tattaṇi ayokhilaṇi majjhe urasmiṇi gamenti. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṇi karoti yāva na taṇi pāpaṇi kammaṇi byantihoti. Tam enaṇi, bhikkhave, nirayapālā saṁvesitvā kuṭhārihi tacchanti; so tattha dukkhā —pe—. <sup>1</sup> Tam enaṇi, bhikkhave, nirayapālā uddhapādaṇi adhosiraṇi ṭhapetvā <sup>2</sup> vāsīhi tacchenti; so tattha dukkhā —pe—. Tam enaṇi, bhikkhave, nirayapālā rathe yojetvā ādittāya paṭhaviyā <sup>3</sup> sampajjilitāya saṇjotibhūtāya sārenti pi paccāsārenti pi; so tattha dukkhā—pe—. Tam enaṇi, bhikkhave, nirayapālā mahantaṇi aṅgarapabbataṇi ādittaṇi sampajjalitaṇi saṇjotibhūtaṇi āropenti pi oropenti pi; so tattha dukkhā—pe—. Tam enaṇi, bhikkhave, nirayapālā uddhapādaṇi gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya saṇjotibhūtāya. So tattha phenud-dehakaṇi paccati, so tattha phenuddehakaṇi paccamāno sakim pi uddhaṇi gacchati sakim pi adho gacchati sakim pi tiriyaṇi gacchati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṇi karoti yāva na taṇi pāpaṇi kammaṇi byantihoti.

Tam enaṇi, bhikkhave, nirayapālā Mahāniraye pakkhipanti. So kho pana, bhikkhave, Mahānirayo—

Catukkaṇṇo catudvāro vibhatto bhāgasō mito

Ayopākārapariyanto ayasā paṭikujjito.

Tassa ayomayā bhūmi jalitā tejasā yutā

Samantā yojanasataṇi pharitvā tiṭṭhati sabbadā.<sup>4</sup>

Tassa kho pana, bhikkhave, Mahānirayassa puratthimāya bhittiyā acci utṭhahitvā pacchimāya bhittiyā paṭihaṇṇati; pacchimāya bhittiya acci utṭhahitvā puratthimāya

<sup>1</sup> Si omits throughout the words : so tattha dukkhā—pe—.

<sup>2</sup> Si gahetvā, as S<sup>vy</sup> infra. <sup>3</sup> Si tattāya bhūmiyā ādittāya. <sup>4</sup> Si prints these lines as prose, as (*putide*) p. 167 supra. Cf. I Ang. 141.



bhittiyā paṭihaññati;<sup>1</sup> uttarāya bhittiyā acci utṭhahitvā dakkhiṇāya bhittiyā paṭihaññati; dakkhiṇāya bhittiyā acci utṭhahitvā uttarāya bhittiyā paṭihaññati; heṭṭhā<sup>2</sup> acci utṭhahitvā upari paṭihaññati; uparito acci utṭhahitvā heṭṭhā<sup>3</sup> paṭihaññati. So tattha dukkhā tippā kaṭukā vedanā vedeti na ca tāva kālaṃ karoti yāva na taṃ pāpaṃ kammaṃ byantihoti.

Hoti<sup>3</sup> kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa<sup>4</sup> Mahānirayassa puratthimadvāraṃ apāpurīyati.<sup>5</sup> So tattha sīghena javena dhāvati; tassa sīghena javena dhāvato chavim pi ḍayhati, cammam pi ḍayhati, maṃsam pi ḍayhati, nahārum pi ḍayhati, aṭṭhīni pi sampadhūmayanti, ubbhataṃ tādīsam eva hoti. Yato ca kho so, bhikkhave, bahusampatto<sup>6</sup> hoti, atha taṃ dvāraṃ pithīyati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpaṃ kammaṃ byantihoti.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa Mahānirayassa pacchimadvāraṃ apāpurīyati—pe—uttaradvāraṃ apāpurīyati—pe—dakkhiṇadvāraṃ apāpurīyati. So tattha sīghena javena dhāvati; tassa sīghena javena dhāvato chavim pi ḍayhati . . . dvāraṃ pithīyati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpaṃ kammaṃ byantihoti.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa Mahānirayassa puratthimadvāraṃ apāpurīyati. So tattha sīghena javena dhāvati . . . ubbhataṃ tādīsam eva hoti.

So tena dvārena nikkhamati.

Tassa kho pana, bhikkhave, Mahānirayassa saman-

<sup>1</sup> S<sup>k</sup> repeats this sentence.

<sup>2</sup> So Si; S<sup>ky</sup> heṭṭhimāya;

Bu (?) heṭṭhato.

<sup>3</sup> So Si; S<sup>ky</sup> sa kho so.

<sup>4</sup> Si omits.

<sup>5</sup> S<sup>ky</sup> avāpurīyati.

<sup>6</sup> So Si; S<sup>ky</sup> Bu ("bahūni vassasatasahassāni sampatto") bahusampatto.



tarā sahitam eva mahanto Gūthanirayo. So tattha papa-tati.<sup>1</sup> Tasmiñ kho pana, bhikkhave, Gūthaniraye sūcimukhā pāṇā chaviñ chindanti, chaviñ chetvā cammañ chindanti, cammañ chetvā maṁsañ chindanti, maṁsañ chetvā nahāruñ chindanti, nahāruñ chetvā aṭṭhiñ chindanti, aṭṭhiñ chetvā atthimiñjañ khādanti. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti.

Tassa kho pana, bhikkhave, Gūthanirayassa samanantarā sahitam eva mahanto Kukkuḍanirayo. So tattha papa-tati. So tattha dukkhā tippā kaṭukā vedanā vedeti na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti.

Tassa kho pana, bhikkhave, Kukkuḍanirayassa samanantarā sahitam eva mahantañ Simbalivanāñ uddhañ yojanam uggatañ<sup>2</sup> soḷasaṅgulakantakañ ādittañ sampajjalitañ sañjotibhūtañ. Tañ<sup>3</sup> tattha āropenti pi oropenti pi. So tattha dukkhā tippā kaṭukā vedanā vedeti na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti.

Tassa kho pana, bhikkhave, Simbalivanassa samanantarā sahitam eva mahantañ Asipattavanāñ. So tattha pavisati. Tassa vāteritāni pattāni hattham pi chindanti pādam pi chindanti hatthapādam pi chindanti kaṇṇam pi chindanti nāsañ pi chindanti kaṇṇanāsañ pi chindanti. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti.

Tassa kho pana, bhikkhave, Asipattavanassa samanantarā sahitam eva mahatī Khārodakā nadī. So tattha papa-tati. So tattha anusotam pi vuyhati paṭisotam pi vuyhati anusotapaṭisotam pi vuyhati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālañ karoti yāva na tañ pāpañ kammañ byantihoti.

Tam enaṁ, bhikkhave, nirayapālā balisena<sup>4</sup> uddha-

<sup>1</sup> So Bu & (sts.) S<sup>ky</sup>; Si patati.  
yojanasamuggatañ. <sup>3</sup> S<sup>ky</sup> omit.

<sup>2</sup> So S<sup>ky</sup>; Si uccan  
<sup>4</sup> So S<sup>k</sup> Si; S<sup>y</sup> balisena.



ritvā<sup>1</sup> thale paṭiṭṭhāpetvā evam āhaṃsu : Ambho purisa, kiṃ icchasīti ?—So evam āha : Jighacchito 'smi, bhante ti.—Tam enaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sañjotibhūtena tattam lohagaḷaṃ mukhe pakkhipanti ādittam sampajjalitam sañjotibhūtam. Tassa<sup>2</sup> oṭṭham pi dayhati mukham pi dayhati kaṇṭham pi dayhati uram<sup>3</sup> pi dayhati, antam pi antagaṇam pi ādāya adhobhāgā nikkhamati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na tam pāpaṃ kammaṃ byantihoti.

Tam enaṃ, bhikkhave, nirayapālā evam āhaṃsu : Ambho purisa, kiṃ icchasīti ?—So evam āha : Pipāsito 'smi, bhante ti.—Tam enaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sañjotibhūtena tattam tambalohaṃ mukhe āsiṃcanti ādittam sampajjalitam sañjotibhūtam. Tam tassa oṭṭham pi dayhati mukham pi dayhati kaṇṭham pi dayhati uram pi dayhati, antam pi antagaṇam pi ādāya adhobhāgā nikkhamati. So tattha dukkhā tippā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na tam pāpaṃ kammaṃ byantihoti.

Tam enaṃ, bhikkhave, nirayapālā puna Mahāniraye pakkhipanti.

Bhūtapubbaṃ, bhikkhave, Yamassa rañño etad ahoṣi : Ye kira bho loke pāpakāni kammāni karonti, te evarūpā vividhā kammakāraṇā kariyanti<sup>4</sup> :—Aho vatāhaṃ manussattaṃ labheyyaṃ, Tathāgato ca loke uppajjeyya arahāṃ sammasambudho, taṃ cāhaṃ Bhagavantaṃ payirupāseyyaṃ, so ca me Bhagavā dhammaṃ deseyya, tassa cāhaṃ Bhagavato dhammaṃ ājāneyyaṃ ti.

Tam kho pana ahaṃ, bhikkhave, nāññassa<sup>5</sup> samaṇassa vā brāhmaṇassa vā sutvā vadāmi; api ca<sup>6</sup> yad eva me sāmaṃ jñātam, sāmaṃ diṭṭhaṃ, sāmaṃ viditaṃ,—tam evāhaṃ vadāmi.

<sup>1</sup> Si uddaritvā.

<sup>2</sup> Si : So tassa.

<sup>3</sup> Si udaram.

<sup>4</sup> So S<sup>ky</sup>; Si kariyanti.

<sup>5</sup> Si adds kassaci.

<sup>6</sup> Si adds kho.



Idam avoca Bhagavā. Idam vatvā Sugato athāparam  
etaḍ avoca Saṭṭhā :

Coditā devadūtehi	ye pamajjanti māṇavā,
Te dīgharattam socanti	hinakāyūpagā <sup>1</sup> narā.
Ye ca kho devadūtehi	santo sappurisā idha
Coditā nappamajjanti,	ariyadhamme kudācanam
Upādāne bhayaṃ disvā	jātimaraṇasambhave
Anupādā vimuccanti	jātimaraṇasamukkhaye
Te khemapattā sukhino	diṭṭhadhammābhiniḃbutā
Sabbaverabhayaṭṭitā	sabbadukkhaṃ upaccagun ti.

DEVADŪTASUTTAM DASAMAṀ

SUṬṬATAVAGGO TATIYO.

# 131.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthi-  
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho  
Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te  
bhikkhū Bhagavato paccassosun. Bhagavā etaḍ avoca :  
Bhaddekarattassa vo, bhikkhave, uddesaṃ ca vibhaṅgaṃ ca  
desissāmi. Taṃ suṇātha manasikarotha, bhāsissāmi.  
Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosun.  
Bhagavā etaḍ avoca :

Atītaṃ nānvāgameyya,	nappaṭikaṅkhe anāgataṃ.
Yad atītaṃ pahīnaṃ taṃ,	appattaṃ ca anāgataṃ.
Paccuppannaṃ ca yo dham- maṃ	tattha tattha vipassati,
Asaṃhīraṃ asaṃkappaṃ	taṃ vidvā <sup>2</sup> manubrūhaye.
Ajj' eva kiccaṃ ātappaṃ ;	ko jaṇṇā maraṇaṃ suve ?
Na hi no saṃgāraṃ tena	mahāsenena maccunā.
Evaṃvihāraṃ ātāpiṃ	ahorattam atanditaṃ
Taṃ ve bhaddekaratto ti	santo ācikkhate munīti.

<sup>1</sup> So S<sup>ky</sup>; Bu h—kā; Si h—upagā.

<sup>2</sup> Si viddhā.



Kathaṇ ca, bhikkhave, atītaṃ anvāgāmeti?—Evaṃrūpo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃvedano ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃsaṇṇo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃsaṅkhāro ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ samanvāneti, evaṃviññāpo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ samanvāneti.—Evaṃ kho, bhikkhave, atītaṃ anvāgāmeti.

Kāthaṇ ca, bhikkhave, atītaṃ nānvāgāmeti? Evaṃrūpo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ na samanvāneti; evaṃvedano ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ na samanvāneti; evaṃsaṇṇo . . . evaṃviññāpo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandīṃ na samanvāneti.—Evaṃ kho, bhikkhave, atītaṃ nānvāgāmeti.

Kathaṇ ca, bhikkhave, anāgataṃ paṭikaṅkhati? Evaṃrūpo siyaṃ anāgataṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃvedano siyaṃ anāgataṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃsaṇṇo . . . evaṃviññāpo siyaṃ anāgataṃ addhānaṃ ti tattha nandīṃ samanvāneti.—Evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

Kathaṇ ca, bhikkhave, anāgataṃ nappaṭikaṅkhati? Evaṃrūpo siyaṃ anāgataṃ addhānaṃ ti tattha nandīṃ samanvāneti; evaṃvedano siyaṃ—pe—; evaṃsaṇṇo siyaṃ—pe—; evaṃsaṅkhāro siyaṃ—pe—; evaṃviññāpo siyaṃ anāgataṃ addhānaṃ ti tattha nandīṃ samanvāneti.—Evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

Kathaṇ ca, bhikkhave, paccuppannesu dhammesu saṃhīrati? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saṇṇaṃ attato samanupassati, saṇṇāvantaṃ vā attānaṃ, attani vā saṇṇaṃ, saṇṇāya vā attānaṃ; saṅkhāre attato samanupassati,



saiṅkhāvantaniṃ vā attānaṃ, attani vā saiṅkhāre, saiṅkhāresu vā attānaṃ; viññāpaṃ attato samanupassati, viññāpavantaṃ vā attānaṃ, attani vā viññāpaṃ, viññāpasmiṃ vā attānaṃ.—Evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīraṭi.

Kathaṃ ca, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme viṇīto sappurisānaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme viṇīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ; na vedanaṃ—pe—; na saññaṃ—pe—; na saiṅkhāre—pe—; na viññāpaṃ attato samanupassati, na viññāpavantaṃ vā attānaṃ, na attani vā viññāpaṃ, na viññāpasmiṃ vā attānaṃ.—Evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīraṭi.

Atītaṃ nānvāgameyya, nappaṭikaṃ ke anāgataṃ

. . . (*éc., as above*) . . .

Taṃ ve bhaddekaratto ti santo ācikkhate munīti

Bhaddekarattassa vo, bhikkhave, uddesaṃ ca vibhaṇṇaṃ ca desissāmi ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

BHADDEKARATTASUTTAM PAṬHAMAM.

132.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvathīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Ānando upatṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandasseti samādapeti samut-



tejesi sampahañseti ; bhaddekaratassa uddesañ ca vibhaṅgañ ca bhāseti. Atha kho Bhagavā sāyaṇhasamayāni paṭisallānā vuṭṭhito yena upatṭhānasālā ten' upasāṅkami, upasāṅka-mitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi : Ko nu kho, bhikkhāve, upatṭhānasālāyaṇi bhikkhū dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahañsesi ; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti ?

Āyasmā, bhante, Ānando upatṭhānasālāyaṇi bhikkhū dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahañsesi ; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti.

Atha kho Bhagavā āyasmantaṇi Ānandaṇi āmantesi : Yathākathaṇi pana tvaṇi, Ānanda, bhikkhū dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahañsesi ; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti ?

Evam kho ahaṇi, bhante, bhikkhū dhammiyā kathāya sandassesesi samādapesi samuttejesi sampahañsesi ; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsīti :—

Atītaṇi nānvāgameyya,	nappaṭikaṅkhe anāgataṇi.
Yad atītaṃ pahīnaṃ taṇi,	appattaṇi ca anāgataṇi.
Paccuppannaṇi ca yo dham-	tattha tattha vipassati,
maṇi	
Asaṇhīraṇi asaṇṇikuppaṇi	taṇi vidvā-m-anubrūhaye.
Ajj' eva kiccaṃ ātappaṇi ;	ko jaṇṇā maraṇaṇi suve ?
Na hi no saṅgaran tena	mahāsenena maccunā.
Evamvihāriṃ ātāpiṇi	ahorattam atanditaṇi .
Taṇi ve bhaddekaratto ti	santo ācikkhate munīti.

Kathaṇi c', āvuso, atītaṇi anvāgameti ? Evarūpo ahoṣiṇi atītaṃ addhānaṃ ti tattha nandiṇi samanvāneti ; evaṇi vedano ahoṣiṇi atītaṃ addhānaṃ ti tattha nandiṇi samanvāneti, . . . (cc., as in foregoing Sutta<sup>1</sup>) . . . Evam kho, āvuso, paccuppannesu dhammesu na saṇhīraṇi.

<sup>1</sup> Substituting āvuso for bhikkhave throughout.



Atītañ nānvāgameyya, nappaṭikaṅkhe anāgatañ.

. . . (*acc., as above*) . . .

Tañ ve bhaddekaratto ti santo ācikkhate munīti.

Evaiñ kho ahañ, bhante, bhikkhū dhammiyā kathāya sandassesinī samādapesiñi samuttejesinī sampahānisesinī; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsin ti.

Sādhū sādhū, Ānanda; sādhū kho tvañ, Ānanda, bhikkhū dhammiyā kathāya sandassesī samādapesi samuttejesi sampahānisesi; bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsi.

Atītañ nānvāgameyya . . . . .

—pe—

Tañ ve bhaddekaratto ti santo ācikkhate munīti.

Kathañ c', Ānanda, atītañ anvāgāmeti?—pe—. Evaiñ kho, Ānanda, atītañ anvāgāmeti. Kathañ c', Ānanda, atītañ nānvāgāmeti?—pe—. Evaiñ kho, Ānanda, atītañ nānvāgāmeti. Kathañ c', Ānanda, anāgatañ paṭikaṅkhati?—pe—. Evaiñ kho, Ānanda, anāgatañ paṭikaṅkhati. Kathañ c', Ānanda, anāgatañ nappaṭikaṅkhati?—pe—. Evaiñ kho, Ānanda, anāgatañ na paṭikaṅkhati. Kathañ c', Ānanda, paccuppannesu dhammesu sañhīrati?—pe—. Evaiñ kho, Ānanda, paccuppannesu dhammesu sañhīrati. Kathañ c', Ānanda, paccuppannesu dhammesu na sañhīrati?—pe—. Evaiñ kho, Ānanda, paccuppannesu dhammesu na sañhīrati.

Atītañ nānvāgameyya . . . . .

—pe—

Tañ ve bhaddekaratto ti santo ācikkhate munīti.

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitañ abhinandīti.

ĀNANDABHADDEKARATTASUTTAM<sup>1</sup> DUTIYAM.

<sup>1</sup> So Si Bu; S<sup>ky</sup> Ānandattherassa bhaddekarattīyasuttanto.



## 133.

Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Tapodārāme. Atha kho āyasmā Samiddhi rattiyaṃ paccūsasamayam paccuṭṭhāya yena Tapodo ten' upasāṃkami gattāni parisiñcituṃ. Tapode gattāni parisiñcitvā paccuttaritvā ekacivaro aṭṭhāsi gattāni pubbapayamāno. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavannā kevalakappam Tapodam obhāsetvā yen' āyasmā Samiddhi ten' upasāṃkami upasāṃkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitā kho sā devatā āyasmantaṃ Samiddhiṃ etad avoca : Dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṃ ca vibhaṅgaṃ cāti ?

Na kho aham, āvuso, dhāremi bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca. Tvam pan', āvuso, dhāresi bhaddekarattassa uddesaṃ ca vibhaṅgaṃ cāti ?

Aham pi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā ti ?

Na kho aham, āvuso, dhāremi bhaddekarattiyo gāthā. Tvam pan', āvuso, dhāresi bhaddekarattiyo gāthā ti ?

Aham pi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca ; pariyaṇupāhi tvam, bhikkhu, bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca ; dhārehi tvam, bhikkhu, bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca ; atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako ti.

Idam avoca sā devatā ; idam vatvā tath' ev' antarahāyi. Atha kho āyasmā Samiddhi tassā rattiyaṃ accayena yena Bhagavā ten' upasāṃkami, upasāṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Samiddhi Bhagavantaṃ etad avoca : Idhāham, bhante, rattiyaṃ paccūsasamayam paccuṭṭhāya yena Tapodo ten' upasāṃkamiṃ gattāni parisiñcituṃ.



Tapode<sup>2</sup> gattāni parisiñcitvā paccuttaritvā ekacīvaro  
 atthāsini gattāni pubbāpayamāno. Atha kho, bhante,  
 aññatarā devatā abhikkantāya rattiya . . . (*éc., as above*)  
 . . . ādibrahmacariyako ti. Idam avoca, bhante, sā devatā;  
 idam vatvā tatth' ev' antaradhāyi. Sādhū me, bhante.  
 Bhagavā bhaddekarattassa uddesañ ca vibhaṅgañ ca dese-  
 tūti.

Tena hi, bhikkhu, suṇāhi sādhukaṃ manasikarohi,  
 bhāsissāmīti.—Evaṃ bhante ti kho āyasmā Samiddhi  
 Bhagavato paccasosi. Bhagavā etad avoca :

Atitāṃ nānvāgameyya,	nappaṭikaṃkhe anāgataṃ.
Yad atitam pahīnaṃ taṃ,	appattaṃ ca anāgataṃ.
Paccuppannaṃ ca yo dham-	tattha tattha vipassati,
maṃ	
Asaṃhāraṃ asaṃkuppam	tam vidvā-m-anubrūhaye.
Ajj' eva kiccaṃ ātappaṃ;	ko jaññā maraṃ suve?
Na hi no saṅgaran tena	mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ	ahorattam atanditaṃ
Taṃ ve bhaddekaratto ti	santo ācikkhate munīti.

Idam avoca Bhagavā. Idam vatvā Sugato utthāy'  
 āsanā vihāraṃ pāvisi.

Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhaga-  
 vato etad ahoṣi:—Idam kho no, āvuso, Bhagavā saṃkhitta-  
 tena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā  
 utthāy' āsanā vihāraṃ pavittṭho :

Atitāṃ nānvāgameyya,	nappaṭikaṃkhe anāgataṃ.
. . . ( <i>éc., as above</i> ) . . .	
Taṃ ve bhaddekaratto ti	santo ācikkhate munīti.

Ko nu kho imassa Bhagavatā saṃkhittena uddesassa  
 uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena  
 atthaṃ vibhajjeyyāti?

<sup>2</sup> S\* adds 'ham ; S<sup>v</sup> Tapodāham.



Atha kho tesam bhikkhūnam etad ahoṣi: Ayaṃ kho āyasmā Mahā-Kaccāno Satthu c' eva saṃvaṇṇito sambhāvito ca viññūnam sabrahmacārinam; pahoti c' āyasmā Mahā-Kaccāno imassa Bhagavatā saṃkhittena uddeṣassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yan nūna mayam yen' āyasmā Mahā-Kaccāno ten' upasaṃkameyyāma upasaṃkamitvā āyasmanam Mahā-Kaccānam etam attham paṭipuccheyyāmāti? Atha kho te bhikkhū yen' āyasmā Mahā-Kaccāno ten' upasaṃkaminu, upasaṃkamitvā āyasmatā Mahā-Kaccānena saddhim sammodinu sammodaniyam katham sārāṇiyam vītisaṛetvā ekamantaṃ nisidinu. Ekamantaṃ nisinnā kho te bhikkhū āyasmanam Mahā-Kaccānam etad avocuṃ:—Idam kho no, āvuso Kaccāna, Bhagavā saṃkhittena uddeṣam uddisitvā vitthārena attham avibhajitvā utthāy' āsanā vihāram pavittṭho:

Attam nānvāgameyya

—pe—

Tam ve bhaddekaratto ti

santo ācikkhate muniṭi.

Tesam no, āvuso Kaccāna, amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no, āvuso,<sup>1</sup> Bhagavā saṃkhittena uddeṣam uddisitvā vitthārena attham avibhajitvā utthāy' āsanā vihāram pavittṭho:

Attam nānvāgameyya

—pe—

Tam ve bhaddekaratto ti

santo ācikkhate muniṭi.

Ko nu kho imassa Bhagavatā saṃkhittena uddeṣassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyāti? Tesam no, āvuso Kaccāna, amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahā-Kaccāno Satthu c' eva saṃvaṇṇito . . . paṭipuccheyyāmāti? Vibhajat' āyasmā Mahā-Kaccāno ti.

Seyyathāpi, āvuso, puriso sārattṭhiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato

<sup>1</sup> S<sup>ky</sup> add Kaccāna.



atikamm' eva mūlaṃ atikamma khandhaṃ sākāpālāse  
sāraṃ pariyesitabbaṃ<sup>1</sup> maññeyya,—evaṃ sampadam idaṃ.  
—Āyasmantānaṃ Satthari sammukhībhūte taṃ Bhagavan-  
taṃ atisitvā amhe etaṃ atthaṃ paṭipucchitabbaṃ maññetha.  
So h', āvuso, Bhagavā jānaṃ jānāti passaṃ passati cakkhu-  
bhūto ñānabhūto dhammabhūto brahmabhūto vattā pavattā  
atthassa ninnetā amatassa dātā dhammassāmi Tathāgato.  
So c' eva paṇ' etassa kālo hoti<sup>2</sup> yaṃ Bhagavantaṃ yeva  
etaṃ atthaṃ paṭipuccheyyātha. Yathā vo Bhagavā byāka-  
reyya, tathā naṃ dhāreyyathāti.

Addhā, 'vuso Kaccāna, Bhagavā jānaṃ jānāti . . .  
kālo hoti yaṃ Bhagavantaṃ etaṃ atthaṃ paṭipuccheyyāma.  
Yathā no Bhagavā byākareyya, tathā naṃ dhāreyyāma.  
Api c' āyasmā Mahā-Kaccāno Satthu c' eva saṃvannito  
saṃbhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti c'  
āyasmā Mahā-Kaccāno imassa Bhagavatā saṃkhittena  
uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa  
vitthārena atthaṃ vibhajituṃ. Vibhajat' āyasmā Mahā-  
Kaccāno agarukarivā ti.

Tena h', āvuso, suṇātha sādhukaṃ manasikarotha,  
bhāsissāmi ti.—Evaṃ āvuso ti kho te bhikkhū āyasmato  
Mahā-Kaccānassa paccassosuṃ.—Āyasmā Mahā-Kaccāno  
etaḍ avoca:—

Yaṃ kho no, āvuso, Bhagavā saṃkhittena uddesaṃ  
uddisittvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanaṃ  
vihāraṃ pavittṭho:

Atītaṃ nānvāgameyya —pe—

Taṃ ve bhaddekaratto ti santo ācikkhate munīti.

—imassa kho ahaṃ, āvuso, Bhagavatā saṃkhittena udde-  
sassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ  
vitthārena atthaṃ ājānāmi.

Kathaṃ c', āvuso, atītaṃ anvāgāmeti?—Iti me cak-

<sup>1</sup> S<sup>ky</sup> pariyesitaṃ yaṃ.

<sup>2</sup> Si ahosi.



khuṇ<sup>1</sup> ahosi atītam addhānaṃ iti rūpā<sup>2</sup> ti tattha chandarāgaapaṭibaddhaṃ hoti viññāṇaṃ; chandarāgaapaṭibaddhattā viññāṇassa tad abhinandati; tad abhinandanto atītaṃ anvāga-meti. Iti me sotaṃ ahosi atītam addhānaṃ iti saddo ti—pe—. Iti me ghānaṃ ahosi atītam addhānaṃ iti gandhā ti—pe—. Iti me jivhā ahosi atītam addhānaṃ iti rasā ti—pe—. Iti me kāyo ahosi atītam addhānaṃ iti me phoṭṭhabbā ti—pe—. Iti me mano ahosi atītam addhānaṃ iti dhammā ti chandarāgaapaṭibaddhaṃ hoti viññāṇaṃ; chandarāgaapaṭibaddhattā viññāṇassa tad abhinandati; tad abhinandanto atītaṃ anvāga-meti.—Evaṃ kho, āvuso, atītaṃ anvāga-meti.

Kathaṃ c', āvuso, atītaṃ nānvāga-meti?—Iti me cakkhun ahosi atītam addhānaṃ iti rūpā ti na tattha chandarāgaapaṭibaddhaṃ hoti viññāṇaṃ; na chandarāgaapaṭibaddhattā viññāṇassa na tad abhinandati; na tad abhinandanto atītaṃ nānvāga-meti. Iti me sotaṃ ahosi atītam addhānaṃ iti saddā ti—pe—. Iti me ghānaṃ ahosi atītam addhānaṃ iti gandhā ti—pe—. Iti me jivhā ahosi atītam addhānaṃ iti rasā ti—pe—. Iti me kāyo ahosi atītam addhānaṃ iti phoṭṭhabbā ti—pe—. Iti me mano ahosi atītam addhānaṃ iti dhammā ti na tattha chandarāgaapaṭibaddhaṃ hoti viññāṇaṃ; na chandarāgaapaṭibaddhattā viññāṇassa na tad abhinandati; na tad abhinandanto atītaṃ nānvāga-meti.—Evaṃ kho, āvuso, atītaṃ nānvāga-meti.

Kathaṃ c', āvuso, anāgataṃ paṭikaṅkhati?—Iti me cakkhuraṃ siyā anāgatam addhānaṃ iti rūpā ti appaṭiladdhassa paṭilābhāya cittaṃ paṇidhāti; cetaso paṇidhāna-paccayā tad abhinandati; tad abhinandanto anāgataṃ paṭikaṅkhati. Iti me sotaṃ siyā anāgatam addhānaṃ iti saddā ti—pe—. Iti me ghānaṃ siyā anāgatam addhānaṃ iti gandhā ti—pe—. Iti me jivhā siyā anāgatam addhānaṃ iti rasā ti—pe—. Iti me kāyo siyā anāgatam addhānaṃ iti phoṭṭhabbā ti—pe—. Iti me mano siyā anāgatam addhānaṃ

<sup>1</sup> So Bu (his); S<sup>ky</sup> Si cakkhu  
S<sup>ky</sup> usually rūpan.

<sup>2</sup> Si Bu rūpā;



iti dhammā ti appaṭiladdhassa paṭilābhāya cittaṃ paṇidāhati; cetaso paṇidhānapaccayā tad abhinandati; tad abhinandanto anāgataṃ paṭikaṅkhati.—Evaṃ kho, āvuso, anāgataṃ paṭikaṅkhati.

Kathaṃ c', āvuso, anāgataṃ na paṭikaṅkhati?—Iti me cakkhuṃ siyā anāgataṃ addhānaṃ iti rūpā ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidāhati; cetaso appaṇidhānapaccayā na tad abhinandati; na tad abhinandanto anāgataṃ na paṭikaṅkhati. Iti me sotaṃ. . . . Iti me mano siyā anāgataṃ addhānaṃ iti dhammā ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidāhati; cetaso appaṇidhānapaccayā na tad abhinandati; na tad abhinandanto anāgataṃ na paṭikaṅkhati.—Evaṃ kho, āvuso, anāgataṃ na paṭikaṅkhati.

Kathaṃ c', āvuso, paccuppannesu dhammesu saṃhīrati?—Yaṃ c', āvuso, cakkhuṃ ye ca rūpā ubhayam etaṃ paccuppannaṃ; tasmiṃ yeva paccuppanne chandarāgaṭṭhābhāvaṃ hoti viññānaṃ; chandarāgaṭṭhābhāvaṃ viññānaṃ tad abhinandati; tad abhinandanto paccuppannesu dhammesu saṃhīrati. Yaṃ c', āvuso, sotaṃ ye ca saddā—pe—. Yaṃ c', āvuso, ghānaṃ ye ca gandhā—pe—. Yā c', āvuso, jivhā ye ca rasā—pe—. Yo c', āvuso, kāya ye ca phoṭṭhabbā—pe—. Yo c', āvuso, mano ye ca dhammā ubhayam etaṃ paccuppannaṃ . . . paccuppannesu dhammesu saṃhīrati.—Evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

Kathaṃ c', āvuso, paccuppannesu dhammesu na saṃhīrati?—Yaṃ c', āvuso, cakkhuṃ ye ca rūpā ubhayam etaṃ paccuppannaṃ; tasmiṃ yeva paccuppanne<sup>1</sup> na chandarāgaṭṭhābhāvaṃ hoti viññānaṃ; na chandarāgaṭṭhābhāvaṃ viññānaṃ tad abhinandati; na tad abhinandanto paccuppannesu dhammesu na saṃhīrati. Yaṃ c', āvuso, sotaṃ ye ca saddā—pe—. Yaṃ c', āvuso, ghānaṃ ye ca gandhā—pe—. Yā c', āvuso, jivhā ye ca rasā—pe—. Yo c', āvuso, kāya ye ca phoṭṭhabbā—pe—. Yo c', āvuso, mano ye ca dhammā ubhayam etaṃ paccuppannaṃ; tasmiṃ yeva

<sup>1</sup> S<sup>ky</sup> tass' eva paccuso.



paccuppanne na chandarāgapaṭibaddhaṃ hoti viññāṇaṃ ;  
na chandarāgapaṭibaddhattā viññāṇassa na tad abhinandati ;  
na tad abhinandanto paccuppannesu dhammesu na saṃ-  
hīrati.—Evaṃ kho, āvuso, paccuppannesu dhammesu na  
saṃhīrati.

Yañ kho no, āvuso, Bhagavā saṃkhittena uddesaṃ  
uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāy' āsanā  
vihāraṃ pavīṭṭho :

Atītaṃ nānvāgameyya

—pe—

Tañ ve bhaddekaratto ti

santo ācikkhate munīti

imassa kho 'haṃ, āvuso, Bhagavatā saṃkhittena uddesassa  
uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena  
atthaṃ ājānāmi. Ākaṃkhamānā ca pana tumhe, āyasmanto,  
Bhagavantaṃ yeva upasaṃkamitvā etaṃ atthaṃ paṭi-  
puccheyyātha. Yathā vo Bhagavā byākaroti tathā naṃ  
dhāreyyāthāti.

Atha kho te bhikkhū āyasmato Mahā-Kaccānassa  
bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy' āsanā yena  
Bhagavā ten' upasaṃkamiṃsu upasaṃkamitvā Bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā  
kho te bhikkhū Bhagavantaṃ etaḍ avocuṃ : Yaṃ kho no,  
bhante, Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena  
atthaṃ avibhajitvā uṭṭhāy' āsanā vihāraṃ pavīṭṭho :

Atītaṃ nānvāgameyya

—pe—

Tañ ve bhaddekaratto ti

santo ācikkhate munīti

tesaṃ no, bhante, amhākaṃ acirapakkantassa Bhagavato  
etaḍ ahoṃ : Idaṃ kho no, āvuso, Bhagavā saṃkhittena  
uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā vihāraṃ  
pavīṭṭho :

Atītaṃ nānvāgameyya,

nappaṭikaṃkhe anāgataṃ

. . . (etc., as above) . . .

Tañ ve bhaddekaratto ti

santo ācikkhate munīti



Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesā no, bhante, amhākaṃ etad ahoṣi: Ayaṃ kho, āvuso, Mahā-Kaccāno Satthu c' eva saṅvaṇṇito . . . etam atthaṃ paṭipuccheyyāmaṃti. Atha kho mayaṃ, bhante, yeṃ' āyasmā Mahā-Kaccāno ten' upasaṅkamimhā, upasaṅkamitvā āyasmantaṃ Mahā-Kaccānaṃ etam atthaṃ paṭipucchimhā. Tesā no, bhante, āyasmatā Mahā-Kaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto ti.

Paṇḍito bhikkhave Mahā-Kaccāno mahāpaṇṇo bhikkhave Mahā-Kaccāno. Maṃ ce pi tumhe, bhikkhave, etam atthaṃ paṭipuccheyyātha, ahaṃ pi taṃ evaṃ evaṃ byākareyyaṃ yathā taṃ Mahā-Kaccānena byākataṃ. Eso c' eva tassa<sup>1</sup> attho evaṃ ca naṃ dhārethāti.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MAHĀKACCĀNABHADDEKARATTASUTTAM<sup>2</sup> TATIYAM.

## 134.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetāvaṇe Anāthapiṇḍikassa ārāme. Tenā kho pana samayena āyasmā Lomasakaṅgiyo Sakkesu viharati Kapi-lavattusmiṃ Nigrodhārāme. Atha kho Candano devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ Nigrodhārāmaṃ obhāsetvā yeṃ' āyasmā Lomasakaṅgiyo ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ thito kho Candano devaputto āyasmantaṃ Lomasakaṅgiyaṃ etad avoca: Dhāresi tvam, bhikkhu, Bhaddekarattassa uddesaṃ ca vibhaṅgaṃ cāti?

<sup>1</sup> So Si; S<sup>yk</sup> so c' etassa. <sup>2</sup> So Bu; Si omits Mahā; S<sup>yk</sup> Mahākaccānatherassa bhaddekarattiyasuttanto.



Na kho ahañ, āvuso, dhāremi Bhaddekarattassa uddesañ ca vibhaṅgañ ca. Tvañ pan', āvuso, dhāresi Bhaddekarattassa uddesañ ca vibhaṅgañ cati?

Aham pi kho, bhikkhu, na dhāremi Bhaddekarattassa uddesañ ca vibhaṅgañ ca. Dhāresi pana tvañ, bhikkhu, Bhaddekarattiyo gāthā ti?

Na kho ahañ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvañ pan' āvuso, dhāresi Bhaddekarattiyo gāthā ti?

Dhāremi kho 'ham, bhikkhu, Bhaddekarattiyo gāthā ti.

Yathākatham pana tvañ, āvuso, dhāresi Bhaddekarattiyo gāthā ti?

Ekamidam, bhikkhu, samayañ Bhagavā devesu Tāvatiṃsesu viharati Pāricchattakamūle Paṇḍukambalasilāyañ. Tatra Bhagavā devānañ Tāvatiṃsānañ Bhaddekarattassa uddesañ ca vibhaṅgañ ca abhāsi :

Atitañ nānvāgameyya,	nappaṭikañkhe anāgatañ.
Yad atitam pahīnañ tañ,	appattañ ca anāgatañ.
Paccuppannañ ca yo dham-	tattha tattha vipassati,
mañ	
Asaṇhīraṃ asaṇikuppañ	tañ vidvā-m-anubrūhaye.
Ajj' eva kiccaṃ ātappañ ;	ko jaññā maraṇaṃ suve?
Na hi no saṅgāraṃ tena	mahāsenena maccunā.
Evamivihāriṃ ātāpiṃ	ahorattam atanditañ
Tañ ve bhaddekaratto ti	santo ācikkhate muniti.

Evam kho ahañ, bhikkhu, dhāremi Bhaddekarattiyo gāthā. Uggañhāhi tvañ, bhikkhu, Bhaddekarattassa uddesañ ca vibhaṅgañ ca ; pariāpunañhi tvañ, bhikkhu, Bhaddekarattassa uddesañ ca vibhaṅgañ ca ; dhārehi tvañ, bhikkhu, Bhaddekarattassa uddesañ ca vibhaṅgañ ca ; atthasañhito, bhikkhu, Bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako ti. Idam avoca Candano devaputto, idañ vatvā tath' ev' antaradhāyi.

Atha kho āyasmā Lomasakaṅgiyo tassā rattiya accayena senāsanañ saṇṣāmetvā pattacīvarañ ādāya yena Sāvattā



tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Sāvattī Jetavanam Anāthapiṇḍikassa ārāmo yena Bhagavā ten' upasāṃkami, upasāṃkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Lomasakaṅgiyo Bhagavantam etad avoca: Eka-midaṃ, bhante, samayaṃ Sakkesu viharāmi Kapilavatthus-miṃ Nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ Nigro-dhārāmaṃ obhāsetvā yenāhaṃ ten' upasāṃkami, upasāṃ-kamtivā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, so devaputto maṃ etad avoca: Dhāresi tvam, bhikkhu, Bhaddekarattassa uddesaṃ ca vibhaṅgaṃ cāti? Evaṃ vutte ahaṃ, bhante, taṃ devaputtaṃ etad avocaṃ: Na kho ahaṃ, āvuso, dhāremi Bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca. Tvam pan' āvuso, dhāresi . . . vibhaṅgo ca ādibrahma-cariyako ti. Idam avoca so, bhante, devaputto, idaṃ vatvā tatth' ev' antaradhāyi. Sādhu me, bhante, Bhagavā Bhaddekarattassa uddesaṃ ca vibhaṅgaṃ ca desetūti.

Jānāsi pana tvam, bhikkhu, taṃ devaputtaṃ ti?  
Na kho ahaṃ, bhante, jānāmi taṃ devaputtaṃ ti.

Candano nām' eso, bhikkhu, devaputto. Candano, bhikkhu, devaputto aṭṭhikātvā manasikātvā sabbam cetaso samannāharitvā ohitasoto dhammaṃ supāti. Tena hi, bhikkhu, supāhi sādhukaṃ manasikarohi, bhāsissāmiti.—Evaṃ bhante ti kho āyasmā Lomasakaṅgiyo Bhagavato paccassosi. Bhagavā etad avoca:

Atītaṃ nānvāgameyya, nappatikaṃkhe anāgataṃ.

. . . (*acc., as above*) . . .

Tam ve bhaddekaratto ti santo ācikkhate munīti.

Kathaṃ ca, bhikkhu, atītaṃ anvāgameti? Evaṃrūpo ahoṣiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti; evaṃvedano ahoṣiṃ—pe—; evaṃsaṇṇo ahoṣiṃ—pe—; evaṃsaṃkhāro ahoṣiṃ—pe—; evaṃviññāno ahoṣiṃ atītaṃ addhānaṃ ti tattha nandiṃ samanvāneti.—Evaṃ kho, bhikkhu, atītaṃ anvāgameti.



Kathañ ca, bhikkhu, atītañ nānvāgameti?—Evañrūpo  
ahosiñ . . . atītañ nānvāgameti.

Kathañ ca, bhikkhu, anāgatañ patikañkhati? . . .  
(*etc., as in No. 131, pp. 188-9*). . . —Evañ kho, bhikkhu,  
paccuppannesu dhammesu na sañhīrati.

Atītañ nānvāgameyya

—pe—

Tañ ve bhaddekaratto ti

santo ācikkhate munīti.

Idañ avoca Bhagavā. Attamano āyasmā Lomasakaṅgiyo  
Bhagavato bhāsitañ abhinandīti.

LOMASAKAṅGIYABHADDEKARATTASUTTAM<sup>1</sup> CATUTTHAM.

## 135.

Evam me suttañ. Ekañ samayañ Bhagavā Sāvati-  
thiyañ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha  
kho Subho mānavo Todeyyaputto yena Bhagavā ten' upa-  
saṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi  
sammodaniyañ kathañ sārāṇiyañ vītisāretvā ekamantañ  
nisīdi. Ekamantañ nisinno kho Subho mānavo Todeyya-  
putto Bhagavantañ etad avoca : Ko nu kho, bho Gotama,  
hetu ko paccayo yena manussānañ yeva satañ manussa-  
bhūtānañ dissati hinappapītā? Dissanti hi,<sup>2</sup> bho Gotama,  
manussā appāyukā, dissanti dīghāyukā; dissanti bavhā-  
bādā,<sup>3</sup> dissanti appābādā; dissanti dubbaṇṇā, dissanti  
vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā;  
dissanti appabhogā, dissanti mahābhogā; dissanti nicāku-  
linā, dissanti uccākulinā; dissanti duppaññā,<sup>4</sup> dissanti

<sup>1</sup> So Si Bu ; <sup>2</sup> Lomasakaṅgiyattherassa Bhaddekarattiya-  
suttanto. <sup>3</sup> Si omits. <sup>4</sup> Si bahv., here et infra.

Si appapaññā.



paññāvanto.<sup>1</sup> Ko nu kho, bho Gotama, hetu ko paccayo yena manussānaṃ yeva satam manussabhūtānaṃ dissati hīnappañātata ti?

Kammassakā, mānava, sattā kammadāyādā kammayoni kammabandhū kammapaṭisaraṇā. Kammanā satte vibhajati yadidaṃ hīnappañātātāyati.

Na kho ahaṃ imassa bhoto Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattaṃ vitthārena atthaṃ ājānami. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu yathā 'haṃ imassa bhoto Gotamassa saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattaṃ vitthārena atthaṃ ājāneyyaṃ ti.

Tena hi, mānava, supāhi sādhukaṃ manasikarohi, bhāsissāmi ti.—Evaṃ bho ti kho Subho mānavo Todeyya-putto Bhagavato paccassosi.—Bhagavā etad avoca:—

Idha, mānava, ekacco itthi vā puriso vā pānātipātī hoti luddo lohitapāṇi, hatapahate nivippho adayāpanno pānabhūtesu. So tena kammena evaṃ samattena evaṃ samādiṇṇena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. No ce kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati, sace manussattaṃ āgacchati, yattha yattha paccājayati<sup>2</sup> appāyuko hoti. Appāyukasamvattanikā esā, mānava, paṭipadā, yadidaṃ pānātipātī hoti luddo lohitapāṇi hatapahate nivippho adayāpanno pānabhūtesu.

Idha pana, mānava, ekacco itthi vā puriso vā pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihatandaṃ nihatataṃ lajji dayāpanno sabbapānabhūtahitānukampī viharati. So tena kammena evaṃ samattena evaṃ samādiṇṇena kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokāṃ uppajjati. No ce kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokāṃ uppajjati, sace manussattaṃ āgacchati, yattha yattha paccājayati dighāyuko hoti. Dighāyukasamvattanikā esā, mānava, paṭipadā yadidaṃ pānātipātāṃ pahāya pānātipātā

<sup>1</sup> Si paññav.

<sup>2</sup> Si paccājayati.



paṭivirato hoti nihatadaṇḍo nihatasaṭṭho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Idha, mānava, ekacco itthī vā puriso vā sattānaṃ viheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādiṇṇena kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. No ce kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati, sace manussattaṃ āgacchati, yattha yattha paccājayati bavhābādho hoti. Bavhābādhasaṃvattanikā esā, mānava, paṭipadā yadidaṃ sattānaṃ viheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

Idha pana, mānava, ekacco itthī vā puriso vā sattānaṃ aviheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena . . . sugatiṃ . . . appābādho hoti. Appābādhasaṃvattanikā esā . . . aviheṭṭhakajātiko . . . satthena vā.

Idha, mānava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo appam pi vutto samāno abhisajjati kuppati byāpajjati patitthiyati, kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroti. So tena kammena evaṃ samattena . . . apāyaṃ . . . dubbaṇṇo hoti. Dubbaṇṇasaṃvattanikā esā, mānava, paṭipadā yadidaṃ kodhano . . . appaccayaṇ ca pātukaroti.

Idha pana, mānava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo bahum pi vutto samāno nābhisajjati na kuppati na byāpajjati na patitthiyati na kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroti. So tena kammena evaṃ samattena . . . sugatiṃ . . . pāsādikā hoti. Pāsādikasaṃvattanikā esā, mānava, paṭipadā yadidaṃ akkodhano . . . appaccayaṇ ca pātukaroti.

Idha, mānava, ekacco itthī vā puriso vā issāmana-ko hoti paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issaṃ bandhati. So tena kammena evaṃ samattena . . . apāyaṃ . . . appesakkho hoti. Appesakkhasaṃvattanikā esā, mānava, paṭipadā yadidaṃ issāmanako . . . issaṃ bandhati.



Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issaṃ bandhati. So tena kammena . . . sugatiṃ . . . mahesakkho hoti. Mahesakhasaṃvattanikā . . . na issaṃ bandhati.

Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.<sup>1</sup> So tena kammena . . . apāyaṃ . . . appabhogo hoti. Appabhoga-saṃvattanikā . . . seyyāvasathapadīpeyyaṃ.

Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ . . . seyyāvasathapadīpeyyaṃ. So tena kammena . . . sugatiṃ . . . mahābhogo hoti. Mahābhogasaṃvattanikā . . . seyyāvasathapadīpeyyaṃ.

Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atinānī abhivādetabbaṃ na abhivādeti paccuṭṭhātabbaṃ na paccuṭṭheti āsanārahassa āsanaṃ na deti maggārahassa na maggaṃ deti sakkātabbaṃ na sakkaroti garukātabbaṃ na garukaroti mānetabbaṃ na māneti pūjetabbaṃ na pūjeti. So tena kammena . . . apāyaṃ . . . nīcākulīno<sup>2</sup> hoti. Nīcākulīnasaṃvattanikā . . . pūjetabbaṃ na pūjeti.

Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī abhivādetabbaṃ abhivādeti . . . pūjetabbaṃ pūjeti. So tena kammena . . . sugatiṃ . . . uccākulīno hoti. Uccākulīnasaṃvattanikā . . . pūjetabbaṃ pūjeti.

Idha, māṇava, itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ upasaṃkamtvā na paripucchitā hoti: Kiṃ, bhante, kusalaṃ? Kiṃ akusalaṃ? Kiṃ sāvajjaṃ? Kiṃ anavajjaṃ? Kiṃ sevitaṃ? Kiṃ na sevitaṃ? Kiṃ me kayiramānaṃ<sup>3</sup> dīgharattaṃ abhitāya dukkhāya hoti? Kiṃ vā pana me kayiramānaṃ dīgharattaṃ hitāya sukhāya hotīti? So tena kammena . . . apāyaṃ . . . duppañño hoti. Duppañña-saṃvattanikā . . . hitāya sukhāya hotīti?

<sup>1</sup> Si seyyāvasathaṃ. <sup>2</sup> Si nīcākulīno, &c. <sup>3</sup> Si kariyamānaṃ.



Idha pana, māṇava, ekacco itthi vā puriso vā samaṇaṃ  
vā brāhmaṇaṃ vā upasaṃkamitvā paripucchitā hoti : Kiṃ,  
bhante, kusalaṃ ? . . . hitāya sukhāya hotīti ? So tena  
kammaṇa . . . sugatim . . . mahāpañño hoti. Mahāpañña-  
saṃvattanikā . . . hitāya sukhāya hotīti ?

Iti kho, māṇava, appāyukasāṃvattanikā paṭipadā  
appāyukattaṃ upaneti, dīghāyukasāṃvattanikā paṭipadā  
dīghāyukattaṃ upaneti ; bāvābādhasāṃvattanikā paṭipadā  
bāvābādhattaṃ upaneti, appābādhasāṃvattanikā paṭi-  
padā appābādhattaṃ upaneti ; dubbapaṇṇasāṃvattanikā  
paṭipadā dubbapaṇṇattaṃ upaneti ; pāsādikasāṃvattanikā  
paṭipadā pāsādikattaṃ upaneti, appesakkhasāṃvattanikā  
paṭipadā appesakkhattaṃ upaneti, mahesakkhasāṃvattanikā  
paṭipadā mahesakkhattaṃ upaneti ; appabhogasāṃvattanikā  
paṭipadā appabhogattaṃ upaneti, mahābhogasāṃvattanikā  
paṭipadā mahābhogattaṃ upaneti ; nīcākulinasāṃvattanikā  
paṭipadā nīcākulīnattaṃ upaneti ; uccākulinasāṃvattanikā  
paṭipadā uccākulīnattaṃ upaneti ; duppaññasāṃvattanikā  
paṭipadā duppaññaṭṭaṃ upaneti, mahāpaññasāṃvattanikā  
paṭipadā mahāpaññaṭṭaṃ upaneti.

Kammassakā, māṇava, sattā kammadāyādā kammayoni  
kammabandhū kammaṭṭisaraṇā. Kammaṃ satte vibhajati  
yadidaṃ hinappaṇītatāyāti.

Evam vutte Subho māṇavo Todeyyaputto Bhagavantaṃ  
etaḍ avoca : Abhikkantaṃ bho Gotama, abhikkantaṃ bho  
Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ vā . . .  
dakkhintīti, evam eva bhotā Gotamena anekapariyāyena  
dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ  
gacchāmi dhammaṃ ca bhikkhusaṃghaṃ ca. Upāsakaṃ  
maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇa-  
gataṃ ti.

CŪḶAKAMMAVIBHAṄGASUTTAM<sup>1</sup> PAÑCAMAM.

<sup>1</sup> So S<sup>ky</sup> Si ; Bu : Subhasuttaṃ pañcamam. Cūḷakammavibhaṅ-  
gasuttan ti pi vuccati.



## 136.

Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena āyasmā Samiddhi araññakuṭikāya viharatī. Atha kho Potaliputto paribbājako jaṅghāvihārām anucaṅkama-māno anuvicaramāno yen' āyasmā Samiddhi ten' upasamkamī, upasamkamitvā āyasmatā Samiddhinā saddhim sammodi sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho Potaliputto paribbājako āyasmantam Samiddhim etad avoca: Sammukhā me tam, āvuso Samiddhi, samapassa Gotamassa sutam sammukhā paṭiggahītam: Mogham kāyakammaṃ, mogham vacikammaṃ, manokammam eva saccam ti; atthi ca sā samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

Mā evam, āvuso Potaliputta, avaca; mā evam, āvuso Potaliputta, avaca<sup>1</sup>; mā Bhagavantam abbhācikkhi; na hi sādhu Bhagavato abhakkhānam; na hi Bhagavā evam vadeyya: Mogham kāyakammaṃ, mogham vacikammaṃ, manokammam eva saccam ti; atthi ca kho sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatīti.

Kivaciraṃ pabbajito si, āvuso Samiddhīti?

Na ciram, āvuso; tīpi vassānīti.

Ettha dāmi mayam there bhikkhū kiṃ vakkhāma, yatra hi nāma<sup>2</sup> evam navo bhikkhu Satthāraṃ parirakkhitabbaṃ maññissati? Sañcetanikaṃ, āvuso Samiddhi, kammaṃ katvā kāyena vācāya manasā, kiṃ so vediyatīti?

Sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā, dukkham so vediyatīti.

Atha kho Potaliputto paribbājako āyasmato Samiddhissa bhāsitaṃ n'eva abhinandi na paṭikkosi, anabhinanditvā appaṭikkositvā utthāy' āsanā pakkāmi.

Atha kho āyasmā Samiddhi acirapakkante Potaliputte paribbājake yen' āyasmā Ānando ten' upasamkamī, upasam-

<sup>1</sup> Si omits this repetition.



kamitvā āyasmatā Ānandena saddhiṃ saminodi sanmodaniyāni kathāni sārāṇiyanī vitisāretvā ekamantanī nisīdi. Ekamantanī nisinno kho āyasmā Samiddhi yāvatako ahosi Potaliputtēna paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato Ānandassa ārocesi. Evaṃ vutte āyasmā Ānando āyasmantanī Samiddhiṃ etad avoca: Atthi kho imāni, āvuso Samiddhi, kathāpābbatāni Bhagavantāni dassanāya. Āyāma', āvuso Samiddhi, yena Bhagavā ten' upasāmekameyyāma, upasāmekamitvā etaṃ atthaṃ Bhagavato āroceyyāma; yathā no Bhagavā byākarissati, tathā naṃ dhāreyyāmāti.

Evaṃ āvuso ti kho āyasmā Samiddhi āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Ānando āyasmā ca Samiddhi yena Bhagavā ten' upasāmekamimsu, upasāmekamitvā Bhagavantāni abhivādetvā ekamantanī nisīdīmsu. Ekamantanī nisinno kho āyasmā Ānando yāvatako ahosi āyasmato Samiddhissa Potaliputtēna paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ Bhagavato ārocesi.

Evaṃ vutte Bhagavā āyasmantanī Ānandāni etad avoca: Dassanam pi kho ahaṃ, Ānanda, Potaliputtassa paribbājakassa nābhijānāmi, kuto paṇ' evarūpaṃ kathāsallāpaṃ. Iminā va, Ānanda, Samiddhinā moghapurisena Potaliputtassa paribbājakassa vibhajja byākaraṇiyo paṇho ekamsena byākato ti.

Evaṃ vutte āyasmā Udāyi Bhagavantāni etad avoca: Sace pana, bhante, āyasmatā Samiddhinā idāni sandhāya bhāsitaṃ, yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.

Atha kho Bhagavā āyasmantanī Ānandāni āmantesi: Passa kho tvaṃ, Ānanda, imassa Udāyissa moghapurisassa ummaggaṃ. Aññāsīṃ kho ahaṃ, Ānanda, idān' evāyaṃ Udāyi moghapuriso ummujjamāno ayoniso ummujjissati; ādiso va,<sup>1</sup> Ānanda, Potaliputtēna paribbājakena tisso vedanā pucchitā. Sacayaṃ,<sup>2</sup> Ānanda, Samiddhi moghapuriso

<sup>1</sup> So S<sup>t</sup> Bu (ādimhi yeva); Si ādim yeva.  
S<sup>t</sup> yvāyaṃ.

<sup>2</sup> So Si;



Potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ vyākareyya: Sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedanīyaṃ, sukhāṃ so vediyati. Sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedanīyaṃ, dukkhāṃ so vediyati. Sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedanīyaṃ, adukkhamasukhāṃ so vediyatīti;—evaṃ vyākaramāno kho, Ānanda, Samiddhi moghapuriso Potaliputtassa paribbājakassa sammā vyākareyya. Api c', Ānanda, ke ca<sup>1</sup> aññatitthiyaparibbājakā bālā avyattā ke ca<sup>2</sup> Tathāgatassa mahākammavibhaṅgaṃ jānissanti, sace tumhe, Ānanda, suṇeyyātha Tathāgatassa mahākammavibhaṅgaṃ bhajantassāti.

Etassa, Bhagavā, kālo, etassa, Sugata, kālo yaṃ Bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato suttaṃ bhikkhū dhāressantīti.

Tena h', Ānanda, suṇāhi sādhukaṃ manasikarohi, bhāsisāmi. Evam bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad avoca:

Cattāro 'me, Ānanda, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idh', Ānanda, ekacco puggalo idha pāṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti piṣuṇāvāco hoti pharusāvāco hoti samphappalāpī hoti abhiṇhālū hoti vyāpannacitto hoti micchādītṭhī hoti. So kāyassa bhedā param maraṇā apāyaṃ duggaṃ vinipātāṃ nirayaṃ uppajjati.

Idha paṇ', Ānanda, ekacco puggalo idha pāṇātipātī hoti . . . (*cc., as in foregoing paragraph*) . . . micchādītṭhī hoti. So kāyassa bhedā param maraṇā suggaṃ vinipātāṃ lokāṃ uppajjati.

Idh', Ānanda, ekacco puggalo pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti piṣuṇāvācā paṭivirato hoti

<sup>1</sup> Si te aññatitthiyap.; S<sup>h</sup> kheññe titth. corr. to aññe t.; S<sup>v</sup> khoññe ti.

<sup>2</sup> So all MSS.



pharusāvācā paṭivirato hoti samphappalāpā paṭivirato hoti anabhijjhālū hoti avyāpannacitto hoti sammādiṭṭhī hoti. So kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggaṃ lokāṃ uppajjati.

Idha paṇ', Ānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti . . . (*etc., as in foregoing paragraph*) . . . sammādiṭṭhī hoti. So kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati.

Idh', Ānanda, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānaṃ anvāya anuyogam anvāya appamādam anvāya sammāmanasikāraṃ anvāya tathārūpaṃ cetosamādhīṃ phusati, yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati idha pāṇātipātīṃ adinnādāyīṃ kāmesu micchācārīṃ musāvādīṃ piṣuṇāvācīṃ pharusāvācīṃ samphappalāpīṃ abhijjhālūṃ vyāpannacittāṃ micchādiṭṭhīṃ, kāyassa bhedaṃ paramaṃ maraṇā passati apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannaṃ. So evaṃ āha : Atthi kira bho pāpakāni kammāni, atthi duccharitassa vipāko ; apāhaṃ <sup>1</sup> puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ . . . piṣuṇāvācīṃ—pe—micchādiṭṭhīṃ, kāyassa bhedaṃ paramaṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannaṃ <sup>2</sup> ti. So <sup>3</sup> evaṃ āha :—Yo kira bho pāṇātipātī adinnādāyī—pe—micchādiṭṭhī, sabbo <sup>4</sup> so kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. Ye evaṃ jānanti, te sammā jānanti. Ye aññathā jānanti, micchā tesāṃ ñāṇaṃ ti. Iti so yad eva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ, tad eva tattha thāmasā parāmāssa <sup>5</sup> abhinivissa voharati : Idam eva saccaṃ moghaṃ aññaṃ ti.

Idha paṇ', Ānanda, ekacco samaṇo vā brāhmaṇo vā

<sup>1</sup> Si amāhaṃ, with note that the Sinhalese reading is apāhaṃ (which S<sup>ky</sup> read infra) ; S<sup>ky</sup> here apāyaṃ. <sup>2</sup> Si omits.

<sup>3</sup> S<sup>ky</sup> add kira.

<sup>4</sup> So all MSS. here.

<sup>5</sup> So S<sup>ky</sup> ; Bu "parāmāssāti diṭṭhiparāmāssena" ; Si parāmāsa, with note that the Sinhalese reading is parāmāssa.



ātappam anvāya padhānam anvāya . . . amuñ puggalañ passati idha pāṇātipātīñ adinnādāyīñ—pe—micchādiṭṭhiñ, kāyassa bhedā param maraṇā passati sugatīñ saggāñ lokāñ upapannañ. So evam āha: Na 'tthi kira bho pāpakāni kammāni; na 'tthi duccharitassa vipāko; apāhañ puggalañ addasañ idha pāṇātipātīñ adinnādāyīñ—pe—micchādiṭṭhiñ, kāyassa bhedā passāmi sugatīñ saggāñ lokāñ upapannañ ti. So evam āha: Yo kira bho pāṇātipātī adinnādāyī—pe—micchādiṭṭhī, sabbo<sup>1</sup> so kāyassa bhedā param maraṇā sugatīñ saggāñ lokāñ uppajjati. Ye evaṃ jānanti, te sammā jānanti. Ye aññathā jānanti, micchā tesāñ ñāṇaṃ ti. Iti so yad eva tassa sāmañ ñātañ sāmañ diṭṭhañ sāmañ viditañ, tad eva tattha thāmasā parāmassa abhinivissa voharati: Idam eva saccañ moghañ aññañ ti.

Idh', Ānanda, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya . . . amuñ puggalañ passati idha pāṇātipātā paṭiviratañ adinnādānā paṭiviratañ kāmesu micchācārā paṭiviratañ musāvādā paṭiviratañ piṣuṇāvācā paṭiviratañ pharusāvācā paṭiviratañ samphappalāpā paṭiviratañ anabhijjhālūñ avyāpannacittañ sammādiṭṭhiñ, kāyassa bhedā param maraṇā passati sugatīñ saggāñ lokāñ upapannañ. So evam āha: Atthi kira bho kalyāṇāni kammāni; atthi sucaritassa vipāko; apāhañ puggalañ addasañ idha pāṇātipātā paṭiviratañ—pe—sammādiṭṭhiñ, kāyassa bhedā param maraṇā passāmi sugatīñ saggāñ lokāñ upapannañ ti. So evam āha: Yo kira bho pāṇātipātā paṭivirato adinnādānā paṭivirato—pe—sammādiṭṭhī, sabbo so kāyassa bhedā param maraṇā sugatīñ saggāñ lokāñ uppajjati. Ye evaṃ jānanti, te sammā jānanti. Ye aññathā jānanti, micchā tesāñ ñāṇaṃ ti. Iti so yad eva tassa sāmañ ñātañ sāmañ diṭṭhañ sāmañ viditañ, tad eva tattha thāmasā parāmassa abhinivissa voharati: Idam eva saccañ moghañ aññañ ti.

Idha pañ', Ānanda, ekacco samaṇo vā . . . amuñ pug-

<sup>1</sup> So Si S<sup>v</sup> ; S<sup>c</sup> here and infra, sa kho.



galañ passati idha pāpātipātā paṭiviratañ adinnādānā paṭiviratañ—pe—sammādiṭṭhiñ, kāyassa bhedaṃ param maraṇā passati apāyañ vinipātāñ nirayañ upapannañ. So evaṃ āha : Na 'tthi kira bho kalyāṇāni kammāni ; na 'tthi sucaritassa vipāko ; apāhañ puggalañ addasañ idha pāpātipātā paṭiviratañ adinnādānā paṭiviratañ—pe—sammādiṭṭhiñ, kāyassa bhedaṃ passāmi apāyañ duggatiñ vinipātāñ upapannañ ti. So evaṃ āha : Yo kira bho pāpātipātā paṭivirato adinnādānā paṭivirato—pe—micchādiṭṭhī, sabbo so kāyassa bhedaṃ param maraṇā apāyañ . . . mogham aññañ ti.

Tatr' Ānanda, yvāyañ samaṇo vā brāhmaṇo vā evaṃ āha : Atthi kira bho pāpakāni kammāni, atthi duccaritassa vipāko ti, idam assa anujānāmi. Yam pi so evaṃ āha : Apāhañ puggalañ addasañ idha pāpātipātāñ adinnādāyañ—pe—micchādiṭṭhiñ, kāyassa bhedaṃ param maraṇā passāmi apāyañ duggatiñ vinipātāñ upapannañ ti, idam pi 'ssa anujānāmi. Yañ ca kho so evaṃ āha : Yo kira bho pāpātipātī adinnādāyī—pe—micchādiṭṭhī, sabbo so kāyassa bhedaṃ param maraṇā apāyañ duggatiñ vinipātāñ nirayañ uppajjati, idam assa nānujānāmi. Yam pi so evaṃ āha : Ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesañ ñāṇañ ti, idam pi 'ssa nānujānāmi. Yam pi so yad eva tassa sāmañ ñātañ sāmañ diṭṭhañ sāmañ veditañ, tad eva tattha thāmasā parāmassa abhinivissa voharati : Idam eva saccañ mogham aññañ ti,—idam pi 'ssa nānujānāmi. Tam kissa hetu ? Aññathā hi, Ānanda, Tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

Tatr' Ānanda, yvāyañ samaṇo vā brāhmaṇo vā evaṃ āha : Na 'tthi kira bho pāpakāni kammāni na 'tthi duccaritassa vipāko ti,—idam assa nānujānāmi. Yañ ca kho so evaṃ āha : Apāhañ puggalañ addassañ idha pāpātipātāñ adinnādāyañ—pe—micchādiṭṭhiñ, kāyassa bhedaṃ param maraṇā passāmi sugatiñ saggañ lokañ upapannañ ti,—idam assa anujānāmi. Yañ ca kho so evaṃ āha : Yo kira bho pāpātipātī adinnādāyī—pe—micchādiṭṭhī, sabbo so kāyassa bhedaṃ param maraṇā sugatiñ saggañ lokañ uppajjati,—



idam assa nānujānāmi. Yam pi so evam āha: Ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesaṃ nāṇaṃ ti,—idam pi 'ssa nānujānāmi. Yam pi so yad eva tassa sāmāṃ nātāṃ sāmāṃ diṭṭhāṃ sāmāṃ viditāṃ, tad eva tattha thāmasā parāmassa abhinivissa voharati: Idam eva saccaṃ mogham aññāṇaṃ ti,—idam pi 'ssa nānujānāmi. Taṃ kissa hetu? Aññathā hi, Ānanda, Tathāgatassa mahākammavibhaṅge nāṇaṃ hoti.

Tatr', Ānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evam āha: Atthi kira bho kalyāṇāni kammāni, atthi sucaritassa vipāko ti, idam assa anujānāmi. Yaṇ ca kho so evam āha: Apāhaṃ puggalaṃ addasaṃ idha pāpātipatā paṭivirataṃ adinnādānā paṭivirataṃ—pe—sammādiṭṭhiṃ, kāyassa bhedā param maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ ti,—idam pi 'ssa anujānāmi. Yaṇ ca kho so evam āha: Yo kira bho pāpātipatā paṭivirato adinnādānā paṭivirato—pe—sammādiṭṭhi, sabbo so kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ uppajjatīti,—idam assa nānujānāmi. Yam pi so evam āha: Ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesaṃ nāṇaṃ ti,—idam pi 'ssa nānujānāmi. Yam pi so yad eva tassa sāmāṃ nātāṃ sāmāṃ diṭṭhāṃ sāmāṃ viditāṃ, tad eva tattha thāmasā parāmassa abhinivissa voharati: Idam eva saccaṃ mogham aññāṇaṃ ti,—idam pi 'ssa nānujānāmi. Taṃ kissa hetu? Aññathā hi, Ānanda, Tathāgatassa mahākammavibhaṅge nāṇaṃ hoti.

Tatr', Ānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evam āha: Na 'tthi kira bho kalyāṇāni kammāni na 'tthi sucaritassa vipāko ti, idam assa nānujānāmi. Yaṇ ca kho so evam āha: Apāhaṃ puggalaṃ addasaṃ idha pāpātipatā paṭivirataṃ adinnādānā paṭivirataṃ—pe—sammādiṭṭhiṃ, kāyassa bhedā param maraṇā passāmi apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannaṃ ti,—idam assa anujānāmi. Yaṇ ca kho so evam āha: Yo kira bho pāpātipatā paṭivirato adinnādānā paṭivirato—pe—sammādiṭṭhi, sabbo so kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjatīti,—idam assa nānujānāmi. Yam pi so evam āha:



Ye evaṃ jānanti te sammā jānanti, ye aññathā jānanti micchā tesam ānaṃ ti,—idaṃ pi 'ssa nānujānāmi. Yaṃ pi so yad eva tassa sāmān ātān . . . moghaṃ aññān ti,—idaṃ pi 'ssa nānujānāmi. Taṃ kissa hetu? Aññathā hi, Ānanda, Tathāgatassa mahākammavibhaṅge ānaṃ hoti.

Tatr', Ānanda, yvāyam puggalo idha pāṇātipātī adinnādāyī—pe—micchādīṭṭhī, kāyassa bhedaṃ param maraṇā apāyān duggatiṃ vinipātān nirayaṃ uppajjati, pubbe vā 'ssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ, pacchā vā 'ssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ, maraṇakāle vā 'ssa hoti micchādīṭṭhī samattā samādiṇṇā; tena so kāyassa bhedaṃ param maraṇā apāyān duggatiṃ vinipātān nirayaṃ uppajjati. Yaṃ ca kho so idha pāṇātipātī hoti adinnādāyī hoti—pe—micchādīṭṭhī hoti, tassa dīṭṭhe va dhamme vipākān paṭisaṃvedeti uppajjān<sup>1</sup> vā apare vā pariyaḃe.

Tatr', Ānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī—pe—micchādīṭṭhī, kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokān uppajjati, pubbe vā 'ssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ, pacchā vā 'ssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ, maraṇakāle vā 'ssa hoti sammādīṭṭhī samattā samādiṇṇā; tena so kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokān uppajjati. Sace kho so idha pāṇātipātī hoti adinnādāyī hoti—pe—micchādīṭṭhī hoti, tassa dīṭṭhe va dhamme vipākān paṭisaṃvedeti uppajjān<sup>2</sup> apare vā pariyaḃe.

Tatr', Ānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato—pe—sammādīṭṭhī, kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokān uppajjati, pubbe vā 'ssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ, pacchā vā 'ssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedaniyaṃ, maraṇakāle vā 'ssa hoti sammādīṭṭhī samattā samādiṇṇā; tena so kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokān uppajjati. Yaṃ ca kho so idha pāṇātipātā paṭivirato

<sup>1</sup> So S<sup>ky</sup>; Si (throughout) uppajje.

<sup>2</sup> S<sup>ky</sup> omit here.



hoti adinnādānā paṭivirato hoti—pe—sammādiṭṭhī hoti, tassa diṭṭhe va dhamme vipākaṃ paṭisaṃvedeti uppajjaṃ vā apare vā pariyāye.

Tatr', Ānanda, yvāyaṃ puggalo idha pāpātipātā paṭivirato adinnādānā paṭivirato—pe—sammādiṭṭhī, kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati, pubbe vā 'ssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ, pacchā vā 'ssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ, maraṇakāle vā 'ssa hoti micchādiṭṭhī samattā samādiṇṇā; tena so kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjati. Yaṃ ca kho so idha pāpātipātā paṭivirato hoti adinnādānā paṭivirato hoti—pe—sammādiṭṭhī hoti, tassa diṭṭhe va dhamme vipākaṃ paṭisaṃvedeti uppajjaṃ vā apare vā pariyāye.

Iti kho, Ānanda, atthi<sup>1</sup> kammaṃ abhabbaṃ abhabbābhāsaṃ; atthi kammaṃ abhabbaṃ bhabbābhāsaṃ<sup>2</sup>; atthi kammaṃ bhabbaṃ c' eva bhabbābhāsaṃ ca; atthi kammaṃ bhabbaṃ abhabbābhāsaṃ ti.

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MAHĀKAMMAVIBHAṄGASUTTAM CHATṬHAM.

## 137.

Evam me sutaṃ. Ekaṃ samāyaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Saḷāyatanaṃ vo, bhikkhave, desissāmi. Taṃ supāṭha sādhukaṃ manasikarotha, bhāssissāmi. Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

<sup>1</sup> So Si; S<sup>vy</sup> natthi.

<sup>2</sup> So Si Bu; S<sup>vy</sup> abh.



Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni; cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā; aññādaśa manopavicārā veditabbā; chattiṃsa sattapadā veditabbā. Tatṛ' idaṃ nissāya idaṃ pajahatha. Tayo satipaṭṭhānā yad ariyo sevati, yad ariyo sevamāno Satthā gaṇaṃ anusāsituṃ arahati. So vuccati yoggācariyānaṃ anuttaro purisadammasārathīti. Ayam uddeso saḷāyatanavibhaṅgassa.

Cha ajjhattikāni āyatanāni veditabbāni itī kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cakkhāyatanāni<sup>1</sup> sotāyatanāni ghāṇāyatanāni jivhāyatanāni kāyāyatanāni manāyatanāni. Cha ajjhattikāni āyatanāni veditabbāni itī yaṇ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Cha bāhirāni āyatāni veditabbāni itī kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Rūpāyatanāni saddāyatanāni gandhāyatanāni rasāyatanāni phoṭṭhabbāyatanāni dhammāyatanāni. Cha bāhirāni āyatanāni veditabbāni itī yaṇ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Cha viññāṇakāyā veditabbā ti itī kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cakkhaviññāṇaṃ sotaviññāṇaṃ ghāṇaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Cha viññāṇakāyā veditabbā ti itī yaṇ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Cha phassakāyā veditabbā ti itī kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cakkhusamphasso sotasaṃphasso ghāṇasaṃphasso jivhāsaṃphasso kāyasaṃphasso manosaṃphasso. Cha phassakāyā veditabbā ti itī yaṇ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Aññādaśa manopavicārā veditabbā ti itī kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati domanassaṭṭhānīyaṃ rūpaṃ upavicarati upekhaṭṭhānīyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā—pe—; ghāṇena gandhaṃ ghāyitvā—pe—; jivhāya rasaṃ sāyitvā—pe—; kāyena

<sup>1</sup> So S<sup>ky</sup> Bu; Si cakkhvāt.



phoṭṭhabbāni phusitvā—pe—; manasā dhammāni viññāya somanassatṭhānīyaṃ dhammāni upavicarati domanassatṭhānīyaṃ dhammāni upavicarati upekkhatṭhānīyaṃ dhammāni upavicarati. Iti cha somanassupavicārā cha domanassupavicārā cha upekhupavicārā. Atṭhādasā manopavicārā veditabbā ti iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Chattīisa sattapadā veditabbā ti iti kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni; cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni; cha gehasitā upekhā, cha nekkhammasitā upekhā.

Tattha katamāni cha gehasitāni somanassāni? Cakkhaviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbāni atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ; yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati gehasitaṃ somanassaṃ. Sotaviññeyyānaṃ saddānaṃ—pe—; ghānaviññeyyānaṃ gandhānaṃ—pe—; jivhāviññeyyānaṃ rasānaṃ—pe—; kāyaviññeyyānaṃ phoṭṭhabbānaṃ—pe—; manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbāni atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ; yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati gehasitaṃ somanassaṃ. Imāni cha gehasitāni somanassāni.

Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānaṃ tveva aniccatāni viditvā vipariṇāmanavirāgaṇirodhaṃ: Pubbe c' ēva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā ti evaṃ etaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ; yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ; saddānaṃ tveva—pe—; gandhānaṃ tveva—pe—; rasānaṃ tveva—pe—; phoṭṭhabbānaṃ tveva—pe—; dhammānaṃ



tvevā aniccataṃ viditvā vipariṇānavirāgaṇirodhaṃ : Pubbe c' eva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassasā; yaṃ evarūpaṃ somanassasā, idaṃ vuccati nekkhammasitaṃ somanassasā. Imāni cha nekkhammasitāni somanassasāni.

Tattha katamāni cha gehasitāni domanassasāni? Cak-khaviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhāni vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassasā; yaṃ evarūpaṃ domanassasā, idaṃ vuccati gehasitaṃ domanassasā. Sotaviññeyyānaṃ saddānaṃ—pe—; ghānaviññeyyānaṃ gandhānaṃ—pe—; jivhāviññeyyānaṃ rasānaṃ—pe—; kāyaviññeyyānaṃ phoṭṭhabbānaṃ—pe—; manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhāni vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassasā; yaṃ evarūpaṃ domanassasā, idaṃ vuccati gehasitaṃ domanassasā. Imāni cha gehasitāni domanassasāni.

Tattha katamāni cha nekkhammasitāni domanassasāni? Rūpānaṃ tveva aniccataṃ viditvā vipariṇānavirāgaṇirodhaṃ : Pubbe c' eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya disvā anuttaresu vimokhesu pihaṃ upaṭṭhāpeti : Kadā 'ssu nāṃ' ahaṃ tad āyatanāṃ upasampajja viharissāmi yad ariyā etarahi āyatanāṃ upasampajja viharantīti, iti anuttaresu vimokhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassasā; yaṃ evarūpaṃ domanassasā, idaṃ vuccati nekkhammasitaṃ domanassasā. Saddānaṃ tveva—pe—; gandhānaṃ tveva—pe—; rasānaṃ tveva—pe—; phoṭṭhabbānaṃ tveva—pe—; dhammānaṃ tveva aniccataṃ viditvā vipariṇānavirāgaṇirodhaṃ : Pubbe c' eva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadham-



mā ti evam etaṃ yathābhūtaṃ sammappaññāya disvā anutaresu vimokhesu pihaṃ upatṭhāhāpeti : Kadā 'ssu nāṃ' ahaṃ tad āyatanāṃ upasampajja viharissāmi yad ariyā etarahi āyatanāṃ upasampajja viharantīti iti anutaresu vimokhesu pihaṃ upatṭhāpayato uppajjati pihapaccayā domanassāṃ ; yaṃ evarūpaṃ domanassāṃ, idaṃ vuccati nekkhammasitaṃ domanassāṃ. Imāni cha nekkhammasitāni domanassāni.

Tattha katamā cha gehasitā upekhā ? Cakkhunā rūpaṃ disvā upekhā bālassa mūlhassa puthujjanassa anodhijjanassa avipākajinassa anādinavadassāvino assutavato puthujjanassa ; yā evarūpā upekhā, rūpaṃ sā nātivattati ; tasmā sā upekhā gehasitā ti vuccati. Sotena saddaṃ sutvā—pe— ; ghānena gandhaṃ ghāyitvā—pe— ; jivhāya rasaṃ sāyitvā—pe— ; kāyena phoṭṭhabbaṃ phusitvā—pe— ; manasā dhammaṃ viññāya uppajjati upekhā bālassa mūlhassa puthujjanassa anodhijjanassa avipākajinassa anādinavadassāvino assutavato puthujjanassa ; yā evarūpā upekhā, dhammaṃ sā nātivattati ; tasmā sā upekhā gehasitā ti vuccati. Imā cha gehasitā upekhā.

Tattha katamā cha nekkhammasitā upekhā ? Rūpānaṃ tveva aniccataṃ viditvā vipariṇāma virāgaṃ nirodhaṃ : Pubbe c' eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya passato uppajjati upekhā ; yā evarūpā upekhā, rūpaṃ sā ativattati ; tasmā sā upekhā nekkhammasitā ti vuccati. Saddānaṃ tveva—pe— ; gandhānaṃ tveva—pe— ; rasānaṃ tveva—pe— ; phoṭṭhabbānaṃ tveva—pe— ; dhammānaṃ tveva aniccataṃ viditvā vipariṇāma virāgaṃ nirodhaṃ : Pubbe c' eva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā ti evam etaṃ yathābhūtaṃ sammappaññāya passato uppajjati upekhā ; yā evarūpā upekhā, dhammaṃ sā ativattati ; tasmā sā upekhā nekkhammasitā vuccati. Imā cha nekkhammasitā upekhā.

Chattiṃsa sattapadā veditabbāti iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.



Tatra idam nissāya idam pajahathāti iti kho pan' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ ? Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgama, yāni cha gehasitāni somanassāni, tāni pajahatha tāni samatikkamatha; evaṃ etesaṃ pahānaṃ hoti; evaṃ etesaṃ samatikkamo hoti. Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni, tāni nissāya tāni āgama, yāni cha gehasitāni domanassāni, tāni pajahatha tāni samatikkamatha; evaṃ etesaṃ pahānaṃ hoti; evaṃ etesaṃ samatikkamo hoti. Tatra, bhikkhave, yā cha nekkhammasitā upekhā, tā nissāya tā āgama, yā cha gehasitā upekhā, tā pajahatha, tā samatikkamatha; evaṃ etesaṃ pahānaṃ hoti; evaṃ etesaṃ samatikkamo hoti. Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgama, yāni cha nekkhammasitāni domanassāni, tāni pajahatha tāni samatikkamatha; evaṃ etesaṃ pahānaṃ hoti; evaṃ etesaṃ samatikkamo hoti. Tatra, bhikkhave, yā cha nekkhammasitā upekhā, tā nissāya tā āgama, yāni cha nekkhammasitāni somanassāni, tāni pajahatha tāni samatikkamatha; evaṃ etesaṃ pahānaṃ hoti; evaṃ etesaṃ samatikkamo hoti.

Atthi, bhikkhave, upekhā nānattā nānattasitā; atthi upekhā ekattā ekattasitā. Katamā ca, bhikkhave, upekhā nānattā nāttasitā ? Atthi, bhikkhave, upekhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu. Ayaṃ, bhikkhave, upekhā nānattā nānattasitā. Katamā ca, bhikkhave, upekhā ekattā ekattasitā ? Atthi, bhikkhave, upekhā ākāśānañcāyatananissitā; atthi viññāṇañcāyatananissitā; atthi ākiñcaññāyatananissitā; atthi nevasaññānāsaññāyatananissitā. Ayaṃ, bhikkhave, upek<sup>t</sup> ttā ekattasitā. Tatra, bhikkhave, yāyaṃ upekhā ekattā kuttasitā, taṃ nissāya taṃ āgama, yāyaṃ upekhā nānattā nānattasitā, taṃ pajahatha taṃ samatikkamatha; evaṃ etissā pahānaṃ hoti; evaṃ etissā samatikkamo hoti. Atammayataṃ, bhikkhave, nissāya atammayataṃ āgama, yāyaṃ upekhā ekattā ekattasitā, taṃ pajahatha taṃ samatikkamatha; evaṃ etissā pahānaṃ hoti; evaṃ etissā samatikkamo hoti. Tatr



idam nissāya idam pajahathāti iti yan tam vuttam idam etam paṭicca vuttam.

Tayo satipaṭṭhānā yad ariyo sevati yad ariyo sevamāno satthā gaṇam anusāsituṃ arahatīti iti kho pan' etam vuttam. Kiñ c' etam paṭicca vuttam? Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampam upādāya : Idam vo hitāya idam vo sukhāyāti. Tassa sāvakā na sussūyanti,<sup>1</sup> na sotam odahanti, na aññā cittaṃ upaṭṭhāpentī, vokkamma ca satthu sāsanaṃ vattanti. Tatra, bhikkhave, Tathāgato na c' eva attamano hoti na ca attamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idam, bhikkhave, paṭhamam satipaṭṭhānam yad ariyo sevati yad ariyo sevamāno satthā gaṇam anusāsituṃ arahatī.

Puna ca param, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampam upādāya : Idam vo hitāya idam vo sukhāyāti. Tassa ekacce sāvakā na sussūyanti na sotam odahanti na aññā cittaṃ upaṭṭhāpentī, vokkamma ca satthu sāsanaṃ vattanti. Ekacce sāvakā sussūyanti sotam odahanti aññā cittaṃ upaṭṭhāpentī na ca vokkamma satthu sāsanaṃ vattanti. Tatra, bhikkhave, Tathāgato na c' eva attamano hoti na ca attamanataṃ paṭisaṃvedeti, na ca anattamano hoti na ca anattamanataṃ paṭisaṃvedeti ; attamanataṃ ca anattamanataṃ ca tad ubhayaṃ<sup>2</sup> abhinivajjetvā so<sup>3</sup> upekhako viharati sato sampajāno. Idam, bhikkhave, dutiyam satipaṭṭhānam yad . . . arahatī.

Puna ca param, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti . . . sukhāyāti. Tassa sāvakā sussūyanti sotam odahanti aññā cittaṃ upaṭṭhāpentī na ca vokkamma satthu sāsanaṃ vattanti. Tatra, bhikkhave, Tathāgato attamano c' eva hoti attamanataṃ ca paṭisaṃvedeti anavassuto ca viharati sato sampajāno. Idam, bhikkhave, tatiyam satipaṭṭhānam yad . . . arahatī.

<sup>1</sup> Si (and ? Bu) sussuyanti.

<sup>2</sup> So Si; S<sup>k</sup> omits these four words and continues : na ca anattamanataṃ ca tad ubhayaṃ.

<sup>3</sup> Si omits.



Tayo satipaṭṭhānā yad ariyo sevati yad ariyo sevamano satthā gaṇam anusāsituṃ arahatīti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

So vuccati yoggācariyānaṃ anuttaro purisadammasāra-thīti iti kho paṇ' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃ yeva disaṃ dhāvati,—puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadammakena, bhikkhave, assadammo sārīto ekaṃ yeva disaṃ . . . dakkhiṇaṃ vā. Godamakena, bhikkhave, godammo sārīto . . . dakkhiṇaṃ vā. Tathāgatenā, bhikkhave, arahatā sammāsam-buddhena purisadammo sārīto aṭṭha disā vidhāvati. Rūpī rūpāni passati; ayaṃ paṭhamā disā. Ajjhataṃ arūpasāññī bahiddhā rūpāni passati; ayaṃ dutiyā disā. Subhaṇ t' eva adhimutto hoti; ayaṃ tatiyā disā. Sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā: Ananto ākāso ti ākāsaṇācāyatanaṃ upasampajjā viharati; ayaṃ catutthā disā. Sabbaso ākāsaṇācāyatanaṃ samatikkamma: Anantaṃ viññānaṃ ti viññānaṇcāyatanaṃ upasampajja viharati; ayaṃ pañcamī disā. Sabbaso viññānaṇcāyatanaṃ samatikkamma: Na 'tthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati; ayaṃ chaṭṭhā disā. Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati; ayaṃ sattamī disā. Sabbaso nevasaññānāsaññāyatanaṃ samatik-kamma saññāvedayitanirodhaṃ upasampajja viharati; ayaṃ aṭṭhamī disā. Tathāgatenā, bhikkhave, arahatā sammāsam-buddhena purisadammo sārīto imā aṭṭha disā vidhāvati. So vuccati yoggācariyānaṃ anuttaro purisadammasārathīti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

SAḶĀYATANAVIBHAṄGASUTTAM SATTAMAM.



## 138.

Evam me sutam. Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: Uddesavibhaṅgam vo, bhikkhave, desissāmi. Tam supātha sādhu kam manasikarotha, bhāsisāmīti. Evam bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:—Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā 'ssa upaparikkhato bahiddhā c' assa viññāpam avikkhattam avisaṭam ajjhattam asaṅṭhitam anupādāya na paritasseyya; bahiddhā, bhikkhave, viññāpe avikkhitte avisaṭe sati ajjhattam asaṅṭhite, anupādāya aparitassato āyatim jātijarāmaranadukkkhasamudaya-sambhavo na hotīti. Idam avoca Bhagavā, idam vatvā Sugato utthāy' āsanā vihāram pāvisi.

Atha kho tesam bhikkhūnam acirapakkantassa Bhagavato etad ahosi:—Idam kho no, āvuso, Bhagavā saṅkhittena uddesam uddisītvā vitthārena attham avibhajītvā utthāy' āsanā vihāram pavīṭṭho: Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā 'ssa upaparikkhato bahiddhā c' assa viññāpam avikkhattam avisaṭam ajjhattam asaṅṭhitam anupādāya na paritasseyya; bahiddhā, bhikkhave, viññāpe avikkhitte avisaṭe sati ajjhattam asaṅṭhite, anupādāya aparitassato āyatim jātijarāmaranadukkkhasamudayasambhavo na hotīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyāti?

Atha kho tesam bhikkhūnam etad ahosi: Ayam kho āyasmā Mahā-Kaccāno Satthu c' eva samvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam, pahoti c' āyasmā Mahā-Kaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum; yannūna mayam yen' āyasmā Mahā-



Kaccāno ten' upasāṅkameyyāma upasāṅkamitvā āyasman-  
taṁ Mahā-Kaccānaṁ etaṁ atthaṁ paṭipuccheyyāmāti.  
Atha kho te bhikkhū yen' āyasmā Mahā-Kaccāno ten'  
upasāṅkaminu upasāṅkamitvā āyasmatā Mahā-Kaccā-  
nena saddhiṁ sammodinu sammodaṇiyaṁ kathaṁ  
sārāṇiyaṁ vītisāretvā ekamantaṁ nisīdinu. Ekaman-  
taṁ nisinnā kho te bhikkhū āyasmantaṁ Mahā-Kac-  
cānaṁ etad avocuṁ: — Idaṁ kho no, āvuso Kaccāna,  
Bhagavā saṅkhittena uddesaṁ uddisivā vitthārena  
atthaṁ avibhajivā utthāy' āsanā vihāraṁ pavittḥo:  
Tathā tathā . . . na hotīti. Tesā no, āvuso Kaccāna,  
amhākaṁ acirapakkantassa Bhagavato etad ahosi: Idaṁ  
kho no, āvuso, Bhagavā saṅkhittena uddesaṁ uddisivā  
. . . vihāraṁ pavittḥo: Tathā tathā . . . na hotīti. Ko  
nu kho imassa Bhagavatā saṅkhittena uddesassa uddittḥassa  
vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajey-  
yāti? Tesā no, āvuso Kaccāna, amhākaṁ etad ahosi:  
Ayaṁ kho āyasmā Mahā-Kaccāno . . . paṭipuccheyyāmāti.  
Vibhajat' āyasmā Mahā-Kaccāno ti.

Seyyathāpi, āvuso, puriso sārattḥiko sārāgavesī sāra-  
pariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato  
atikkamā' eva mūlaṁ atikamma khandhaṁ sākāphalāse  
sāraṁ pariyesitabbāṁ maññeyya,—evaṁ-sampadam idaṁ.  
Āyasmantānaṁ Satthari sammukhībhūte taṁ Bhagavan-  
taṁ atisivā aṁhe etaṁ atthaṁ paṭipucchitabbāṁ maññatha.  
So h', āvuso, Bhagavā jānaṁ jānāti passaṁ passati cak-  
khubhūto ñāpabhūto dhammabhūto brahmabhūto vattā  
pavattā atthassa ninnetā amatassa dātā dhammasāmi  
Tathāgato. So c' eva paṇ' etassa kālo ahosi yaṁ Bhaga-  
vantaṁ yeva etaṁ atthaṁ paṭipuccheyyātha; yathā vo  
Bhagavā byākareyya, tathā naṁ dhāreyyāthāti.

Addhā, 'vuso Kaccāna, Bhagavā jānaṁ jānāti passaṁ  
passati cakkhubhūto ñāpabhūto dhammabhūto brahmabhūto  
vattā pavattā atthassa ninnetā amatassa dātā dhammasāmi  
Tathāgato. So c' eva paṇ' etassa kālo yaṁ Bhagavantaṁ  
yeva etaṁ atthaṁ paṭipuccheyyāma; yathā no Bhagavā



byākareyya, tathā nañ dhāreyyāma. Api c' āyasmā Mahā-Kaccāno Satthu c' eva samvannito sambhāvito ca viññūnañ sabrahmacāriṇaṃ, pahoti c' āyasmā Mahā-Kaccāno imassa Bhagavatā saṃkhittena uddeśassa uddiṭṭhassa vitthārena atthañ avibhattassa vitthārena atthañ vibhajituṃ. Vibhajat' āyasmā Mahā-Kaccāno agarukarivā ti.

Tena h', āvuso, supātha sādhukaṃ manasikarotha bhāsissāmi. Evam āvuso ti kho te bhikkhū āyasmato Mahā-Kaccānassa paccassosun. Āyasmā Mahā-Kaccāno etad avoca :—

Yañ kho no, āvuso, Bhagavā saṃkhittena uddeśaṃ uddisitvā vitthārena atthañ avibhajitvā utthāy' āsanā vihāraṃ pavitṭho : Tathā tathā, bhikkhave, bhikkhu . . . na hotīti,—imassa kho ahaṃ, āvuso, Bhagavatā saṃkhittena uddeśassa uddiṭṭhassa vitthārena atthañ avibhattassa evañ vitthārena atthañ ājānāmi.

Kathaṃ c', āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭaṃ ti vuccati? Idh', āvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusārī viññāṇaṃ hoti rūpanimittasādagathitaṃ rūpanimittassādavinibaddhaṃ<sup>1</sup> rūpanimittasādasamyojanasamūyuttaṃ, bahiddhā viññāṇaṃ vikkhittaṃ visaṭaṃ ti vuccati. Sotena saddaṃ sutvā—pe—ghāṇena gandhaṃ ghāyitvā—pe—jivhāya rasaṃ sāyitvā—pe—kāyena phoṭṭhabbaṃ phusitvā—pe—manasā dhammaṃ viññāya dhammanimittānusārī viññāṇaṃ hoti dhammanimittassādagathitaṃ dhammanimittassādavinibaddhaṃ dhammanimittassādasamyojanasamūyuttaṃ, bahiddhā viññāṇaṃ vikkhittaṃ visaṭaṃ ti vuccati.—Evaṃ kho, āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭaṃ ti vuccati.

Kathaṃ c', āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭaṃ ti vuccati? Idh', āvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusārī viññāṇaṃ hoti na rūpanimittassādagathitaṃ na rūpanimittassādasamyojanasamūyuttaṃ, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭaṃ ti

<sup>1</sup> So S<sup>ky</sup>; Si-bandhaṃ.



vuccati. Sotena saddam sutvā—pe—ghānena gandham ghāyitvā—pe—jivhāya rasam sāyitvā—pe—kāyena phoṭṭhabbam phusitvā—pe—manasā dhammam viññāya na dhammanimittānusārī viññāpam hoti na dhammanimittasādagathitam na dhammanimittassādaviniabbham na dhammanimittassādasamhojanasamhuttam, bahiddhā viññāpam avikkhittam avisaṭam ti vuccati.—Evaṃ kho, āvuso, bahiddhā viññāpam avikkhittam avisaṭam ti vuccati.

Kathaṃ c', āvuso, ajjhataṃ cittam saṇṭhitaṃ ti vuccati? Idh', āvuso, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati. Tassa vivekajapītisukhānusārī viññāpam hoti vivekajapītisukhassādagathitam vivekajapītisukhassādasamhojanasamhuttam, ajjhataṃ cittam saṇṭhitaṃ ti vuccati. Puna ca param, āvuso, bhikkhu vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati. Tassa samādhijapītisukhānusārī viññāpam hoti samādhijapītisukhassādagathitam samādhijapītisukhassādaviniabbham samādhijapītisukhassādasamhojanasamhuttam, ajjhataṃ cittam saṇṭhitaṃ ti vuccati. Puna ca param, āvuso, bhikkhu pītiyā ca virāgā upekhako ca viharati, sato ca sampajāno sukhaṃ ca kāyena paṭisamvedeti yaṃ taṃ ariyā acikkhanti:—Upekhako satimā sukhavihārīti, tatiyajjhānam upasampajja viharati. Tassa upekhānusārī viññāpam hoti upekhāsukhassādagathitam upekhāsukhassādaviniabbham upekhāsukhassādasamhojanasamhuttam, ajjhataṃ cittam saṇṭhitaṃ ti vuccati. Puna ca param, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānam atthagamā adukkhamasukham upekhāsatipārisuddhiṃ catutthajjhānam upasampajja viharati. Tassa adukkhamasukhānusārī viññāpam hoti adukkhamasukhassādagathitam adukkhamasukhassādaviniabbham adukkhamasukhassādasamhojanasamhuttam, ajjhataṃ cittam saṇṭhitaṃ ti vuccati.—Evaṃ kho, āvuso, ajjhataṃ cittam saṇṭhitaṃ ti vuccati.



Kathañ c', āvuso, ajjhattañ cittañ asaṇṭhitañ ti vuccati? Idh', āvuso, bhikkhu vivicc' eva kāmehi —pe— paṭhamajjhānañ upasampajja viharati. Tassa na vivekajapītisukhānusārī viññāṇaṇṇi hoti na vivekajapītisukhassādagathitañ na vivekajapītisukhassādaviniḍḍhañ na vivekajapītisukhassādasamhojanasamyuttañ, ajjhattañ cittañ asaṇṭhitañ ti vuccati. Puna ca parañ, āvuso, bhikkhu vitakkavicārānañ vūpasamā —pe— dutiyajjhānañ upasampajja viharati. Tassa na samādhijapītisukhānusārī viññāṇaṇṇi hoti na samādhijapītisukhassādagathitañ na samādhijapītisukhassādaviniḍḍhañ na samādhijapītisukhassādasamhojanasamyuttañ, ajjhattañ asaṇṭhitañ ti vuccati. Puna ca parañ, āvuso, bhikkhu pītiyā ca virāgā —pe— tatiyajjhānañ upasampajja viharati. Tassa na upekkhāsukhānusārī viññāṇaṇṇi hoti na upekkhāsukhassādagathitañ na upekkhāsukhassādaviniḍḍhañ na upekkhāsukhassādasamhojanasamyuttañ, ajjhattañ cittañ asaṇṭhitañ ti vuccati. Puna ca parañ, āvuso, bhikkhu, sukhassa ca pahānā —pe— catutthajjhānañ upasampajja viharati. Tassa na adukkhamasukhānusārī viññāṇaṇṇi hoti na adukkhamasukhassādagathitañ na adukkhamasukhassādaviniḍḍhañ na adukkhamasukhassādasamhojanasamyuttañ, ajjhattañ cittañ asaṇṭhitañ ti vuccati.—Evañ kho, āvuso, ajjhattañ cittañ asaṇṭhitañ ti vuccati.

Kathañ c', āvuso, anupādā paritassanā hoti? Idh', āvuso, asutavā puthujjano ariyānañ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānañ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpañ attato samanupassati rūpavantañ vā attānañ attani vā rūpañ rūpasmiṇ vā attānañ. Tassa tañ rūpañ vipariṇāmati aññathā hoti, tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṇṇi hoti, tassa rūpañ vipariṇāmānuparivatti viññāṇaṇṇi hoti, tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittañ pariyādāya tiṭṭhanti, cetaso pariyādānā uttāsavā ca hoti vighātavā ca upekhavā ca anupādāya ca paritassati. Vedanañ



—pe— saññānaṃ —pe— saṅkhāre —pe— viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇāmati aññathā hoti, tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti, tassa viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti, cetaso pariyādānā uttāsavā ca hoti vighātavā ca upekhavā ca anupādāya ca paritassati. —Evaṃ kho, āvuso, anupādā paritassanā hoti.

Kathaṃ c', āvuso, anupādā aparitassanā hoti? Idh', āvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇāmati aññathā hoti, tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṃ hoti, tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ na pariyādāya tiṭṭhanti, cetaso apariyādānā na c' ev' uttāsavā hoti na ca vighātavā na ca upekhavā anupādāya ca na paritassati. Na vedanaṃ —pe— na saññānaṃ —pe— na saṅkhāre —pe— na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ na viññāṇasmiṃ vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇāmati aññathā hoti, tassa viññāṇavipariṇāmaññathābhāvā na viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti, tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti, cetaso pariyādānā na c' ev' uttāsavā hoti na ca vighātavā na ca upekhavā anupādāya ca na paritassati. —Evaṃ kho, āvuso, anupādā aparitassanā hoti.

Yaṃ kho no, āvuso, Bhagavā saṅkhittena uddesaṃ uddisittvā vitthārena atthaṃ avibhajitvā utthāy' āsanā vihāraṃ pavittṭho: Tathā, tathā, bhikkhave, bhikkhu . . . na hotīti, —imassa kho ahaṃ, āvuso, Bhagavatā saṅkhittena uddesassa uddittṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena



attham ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto Bhagavantam yeva upasaṅkamitvā etam attham paṭipuccheyyātha. Yathā vo Bhagavā byākaroti, tathā nam dhāreyyathāti.

Atha kho te bhikkhu āyasmato Mahā-Kaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā yena Bhagavā ten' upasaṅkamiṃsu upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum: Yaṃ kho no, bhante, Bhagavā saṅkhittena uddeśaṃ uddisitvā vitthārena attham avibhajitvā utthāy' āsanā vihāraṃ pavittiṭṭho: Tathā tathā, bhikkhave, bhikkhu . . . na hotīti; tesam no, bhante, amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idam kho no, āvuso, Bhagavā saṅkhittena uddeśaṃ uddisitvā . . . vihāraṃ pavittiṭṭho: Tathā tathā, bhikkhave, bhikkhu . . . na hotīti. Ko nu kho imassa Bhagavatā saṅkhittena uddeśassa uddiṭṭhassa attham avibhattassa vitthārena attham vibhajeyyāti? Tesam no, bhante, amhākaṃ etad ahosi: Ayaṃ kho āyasmā Mahā-Kaccāno . . . paṭipuccheyyāmāti. Atha kho mayaṃ, bhante, yen' āyasmā Mahā-Kaccāno ten' upasaṅkamimha upasaṅkamitvā āyasmantaṃ Mahā-Kaccānaṃ etam attham paṭipucchimha. Tesam no, bhante, āyasmatā Mahā-Kaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto ti.

Paṇḍito, bhikkhave, Mahā-Kaccāno; mahāpañño, bhikkhave, Mahā-Kaccāno. Mañ ce pi tumhe, bhikkhave, etam attham paṭipuccheyyātha, aham pi taṃ evam evaṃ byākareyyaṃ, yathā taṃ Mahā-Kaccānena byākataṃ. Eso c' etassa attho evaṃ ca naṃ dhārethāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.



## 139.

Evam me sutam. Ekam samayam Bhagavā Sāvathiyam viharati Jetavane Anāthapiṇḍakassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca : Araṇavibhaṅgam vo, bhikkhave, desissāmi. Tam supātha sādhu kam manasikarotha bhāsissāmi. Evam bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca :—Na kāmasukham anuyuñjeyya hīnam gammam pothujjanikam anariyam anattasamhitam, na ca attakilamathānuyogam anuyuñjeyya dukkham anariyam anattasamhitam ; ete te<sup>1</sup> ubho ante anupagamma majjhima paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi nāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. Ussādanaṃ ca jaññā apasādanaṃ ca jaññā ussādanaṃ ca ñatvā apasādanaṃ ca ñatvā n' ev' ussādeyya na apasādeyya dhammam eva deseyya. Sukhavinicchayaṃ jaññā sukhavinicchayaṃ ñatvā ajjhataṃ sukham anuyuñjeyya. Raho vādaṃ na bhāseyya. Sammukhā na khīṇaṃ<sup>2</sup> bhāpe. Ataramāno va bhāseyya, no taramāno. Janapadaniruttim<sup>3</sup> nābhiniveseyya, samaññaṃ nātidhāveyyāti.—Ayaṃ uddeso araṇavibhaṅgassa.

Na kāmasukham anuyuñjeyya hīnam gammam pothujjanikam anariyam anattasamhitam, na ca attakilamathānuyogam anuyuñjeyya dukkham anariyam anattasamhitam ti iti pan' etaṃ vuttam. Kiṃ c' etaṃ paṭicca vuttam ? Yo kāmapaṭisandhisukhiṇo somanassānuyogo hīno gammo pothujjaniko anariyo anattasamhito, sadukkho eso dhammo sa-upaghāto<sup>4</sup> sa-upāyāso sapaṇilāho micchāpaṭipadā. Yo kāmapaṭisandhisukhiṇo somanassānuyogam

<sup>1</sup> So Si ; S<sup>ky</sup> ete tveva here and infra.

<sup>2</sup> So S<sup>ky</sup> Bu ;

Si nātikhiṇaṃ with note that Sinhalese reading is as in text.

<sup>3</sup> Si janapathan°.

<sup>4</sup> So Si Bu and S<sup>ky</sup> eventually ;

S<sup>ky</sup> savighāto (and avighāto) generally.



ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitāṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā. Yo attakilamathānuyogo dukkho anariyo anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso saparilāho micchāpaṭipadā. Yo attakilamathānuyogo ananuyogo dukkhaṃ anariyaṃ anattadukkhaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā. Na kāmasukhaṃ anuyūñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitāṃ, na c' attakilamathānuyogaṃ anuyūñjeyya dukkhaṃ anariyaṃ anattasamhitaṃ ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Ete te ubho ante anupagamma majjhimā paṭipadā Tathāgatenā abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattatīti iti kho pan' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidāṃ: sammādiṭṭhi sammāsāṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi. Ete te ubho ante anupagamma majjhimā paṭipadā Tathāgatenā abhisambuddhā . . . samvattatīti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Ussādanaṃ ca jaññā apasādanaṃ ca jaññā ussādanaṃ ca ñatvā apasādanaṃ ca ñatvā n' ev' ussādeyya na apasādeyya dhammam eva deseyyāti iti kho pan' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Kathaṃ ca, bhikkhave, ussādanā ca hoti apasādanā ca hoti no ca dhammadesanā? "Ye kāmapaṭisandhisukkhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā sa-upaghātā sa-upāyāsā saparilāhā micchāpaṭipannaṃ ti" iti vadaṃ itth' eke apasādeti. "Ye kāmapaṭisandhisukkhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannaṃ ti" iti vadaṃ itth' eke ussādeti. "Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te sa-



dukkhā sa-upaghātā sa-upāyāsā sapariḷāhā micchāpaṭipannā ti" iti vadaṃ itth' eke apasādeti. "Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā ti" iti vadaṃ itth' eke ussādeti. "Yesaṃ kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā sa-upaghātā sa-upāyāsā sapariḷāhā micchāpaṭipannā ti" iti vadaṃ itth' eke apasādeti. "Yesaṃ kesañci vibhavasamyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā ti" iti vadaṃ itth' eke ussādeti. Evaṃ kho, bhikkhave, ussādanā ca hoti apasādanā ca no ca dhammadeśanā. Kathaṃ ca, bhikkhave, n'ev' ussādanā hoti na apasādanā dhammadeśanā ca? "Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothuḷḷanikaṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā sa-upaghātā sa-upāyāsā sapariḷāhā micchāpaṭipannā ti" na evaṃ āha. "Anuyogo ca kho sadukkho eso dhammo sa-upaghāto sa-upāyāso sapariḷāho micchāpaṭipadā ti" iti vadaṃ dhammam eva deseti. "Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothuḷḷanikaṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā ti" na evaṃ āha. "Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā ti" iti vadaṃ dhammam eva deseti. "Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te sadukkhā sa-upaghātā sa-upāyāsā sapariḷāhā micchāpaṭipannā ti" na evaṃ āha. "Anuyogo ca kho sadukkho eso dhammo sa-upaghāto sa-upāyāso sapariḷāho micchāpaṭipadā ti" iti vadaṃ dhammam eva deseti. "Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasamhitāṃ, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpaṭipannā ti" na evaṃ āha. "Ananuyogo ca kho adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā ti" iti vadaṃ dhammam eva deseti. "Yesaṃ kesañci bhavasamyojanaṃ appahīnaṃ, sabbe te sadukkhā sa-upaghātā sa-upāyāsā sapariḷāhā micchāpaṭipannā ti" na



evam āha. “Bhavasamīyojane kho appahīne, bhavo appahīno hotīti” iti vadāmi dhammam eva deseti. “Yesam kesañci bhavasamīyojanam pahīnam, sabbe te adukkhaṃ anupaghātā anupāyāsā aparīlāhā sammāpaṭipannā ti” na evam āha. “Bhavasamīyojane ca kho pahīne bhavo pahīno hotīti” iti vadāmi dhammam eva deseti. Evam kho, bhikkhave, n’ ev’ ussādanā hoti na apasādanā dhammadesanā ca.

Ussādanam ca jaññā apasādanam ca jaññā ussādanam ca ñatvā apasādanam ca ñatvā n’ ev’ ussādeyya na apasādeyya dhammam eva deseyyāti iti yaṃ taṃ vuttam idam etaṃ paṭicca vuttam.

Sukhavinicchayam jaññā sukhavinicchayam ñatvā ajjhataṃ sukham anuyuñjeyyāti iti kho pan’ etaṃ vuttam. Kiṃ c’ etaṃ paṭicca vuttam? Pañc’ ime, bhikkhave, kāmaguṇā. Katame pañca?—Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā—pe—ghānaviññeyyā gandhā—pe—, jivhāviññeyyā rasā—pe—, kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā. Yam kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhassomanassam, idam vuccati kāmasukham mīḥasukham<sup>1</sup> puthujjanasukham anariyasukham. Na āsevitabbam na bhāvetabbam na bahulikātabbam bhāyitabbam<sup>2</sup> etassa sukhassāti vadāmi. Idha, bhikkhave, bhikkhu vivicc’ eva kamehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati; vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukham dutiyajjhānam—pe—tatiyajjhānam—pe—catutthajjhānam upasampajja viharati. Idam vuccati nekkhammasukham pavivekasukham upasamasukham sambodhisukham. Āsevitabbam bhāvetabbam bahulikātabbam na bhāyitabbam etassa sukhassāti

<sup>1</sup> Si mīḥasukham, following puth. <sup>2</sup> S<sup>k</sup> na bhāsitabbam.



vadāmi. Sukhavinicchayaṃ jaññā sukhavinicchayaṃ nātvā ajjhataṃ sukhāṃ anuyuñjeyyāti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Rahovādaṃ na bhāseyya; sammukhā na khīpaṃ bhāṇe ti iti kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ ataccamaṃ anattasamhitāṃ, sasakkāṃ taṃ rahovādaṃ na bhāseyya; yaṃ pi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasamhitāṃ, tassa pi sikkheyya avacanāya; yaṃ ca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasamhitāṃ, tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yaṃ jaññā sammukhā khīpavādaṃ abhūtaṃ ataccamaṃ anattasamhitāṃ, sasakkāṃ taṃ sammukhā khīpavādaṃ na bhāseyya; yaṃ pi jaññā sammukhā khīpavādaṃ bhūtaṃ tacchaṃ anattasamhitāṃ, tassa pi sikkheyya avacanāya; yaṃ ca kho jaññā sammukhā khīpavādaṃ bhūtaṃ tacchaṃ atthasamhitāṃ, tatra kālaññū assa tassa sammukhā khīpavādassa vacanāya. Rahovādaṃ na bhāseyya; sammukhā na khīpaṃ bhāṇe ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Ataramāno va bhāseyya no taramāno ti iti kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Tatra, bhikkhave, taramānassa bhāsato kāyo pi kilamati cittaṃ pi upahaññāti<sup>1</sup> saro pi upahaññati kaṇṭho pi āturīyati, avisaṭṭham pi hoti aviññeyyaṃ taramānassa bhāsitaṃ. Tatra, bhikkhave, ataramānassa bhāsato kāyo pi na kilamati cittaṃ pi na upahaññati saro pi na upahaññati kaṇṭho pi na āturīyati, vissaṭṭham pi hoti viññeyyaṃ ataramānassa bhāsitaṃ. Ataramāno va bhāseyya na taramāno ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nāti dhāveyyāti iti kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Kathaṃ ca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro? Idha, bhikkhave, tad ev' ekaḥcesu janapadesu Pātiti sañjānanti,

<sup>1</sup> So Si; S<sup>ky</sup> Bu ūhaññati, followed by saro pi upah°.



Pattan ti sañjānanti, Vitthan<sup>1</sup> ti sañjānanti, Sarāvan ti sañjānanti, Dhāropan<sup>2</sup> ti sañjānanti, Poṇan ti sañjānanti,<sup>3</sup> Pisīlan<sup>4</sup> ti sañjānanti. Iti yathā yathā nañ tesu tesu janapadesu sañjānanti, tathā tathā thāmasā parāmassa abhinivissa voharati: Idam eva saccañ mogham aññan ti. Evañ kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro. Kathañ ca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro? Idha, bhikkhave, tad ev' ekaccesu janapadesu pāti ti sañjānanti, pattan ti sañjānanti, vitthan ti sañjānanti, sarāvan ti sañjānanti, dhāropan ti sañjānanti, poṇan ti sañjānanti, pisīlan ti sañjānanti. Iti yathā yathā nañ tesu tesu janapadesu sañjānanti: Idam kira 'me āyasmanto sandhāya vohārantīti, tathā tathā voharati aparāmasaṃ. Evañ kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro. Janapadaniruttiñ nābhiniveseyya, samaññāñ nātidhāveyyāti iti yañ tañ vuttañ, idam etañ paṭicca vuttañ.

Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanas-sānuyogo hīno gammo pothujjano anariyo anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogañ ananuyogo hīnañ gammañ pothujjanikañ anariyañ anattasamhitañ, adukkho eso dhammo anupaghāto anupāyāso apaṭilāho sammāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogañ ananuyogo dukkhañ anariyañ anattasamhitañ, adukkho eso dhammo anupaghāto anupāyāso apaṭilāho sammāpaṭi-

<sup>1</sup> Si piṭṭhan, noting that Sinhalese reading is as in text.

<sup>2</sup> Si, barosan,—noting that Sinhalese reading is as in text.

<sup>3</sup> Si here adds hanan ti sañjānanti, with note that Sinhalese MSS. omit this clause.

<sup>4</sup> S<sup>xy</sup>; here sīlan, but pisīlan infra; Si pipīlan ti with note that Sinhalese reading is pisīlan.



padā; tasmā eso dhammo araṇo. Tatra, bhikkhave, yā 'yaṃ majjhimā paṭipadā Tathāgatenā abhisambuddhā cakkhukaraṇi ṇāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya sarivattati, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā; tasmā eso dhammo araṇo. Tatra, bhikkhave, yā 'yaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā esa dhammo saraṇo. Tatra, bhikkhave, yā 'yaṃ n' ev' ussādanā na apasādanā dhammadesanā vā,<sup>1</sup> adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā; tasmā eso dhammo araṇo. Tatra, bhikkhave, yaṃ idaṃ kāmasukhaṃ mīhasukhaṃ puthujjanasukhaṃ anariyasukham, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo.<sup>2</sup> Tatra, bhikkhave, yaṃ idaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā; tasmā eso dhamma araṇo. Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo pāyaṃ rahovādo bhūto taccho anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho attasamhito, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā; tasmā eso dhammo araṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo abhūto ataccho anattasamhito, sadukkho eso dhammo sa-upaghāto sa-upāyāso sapaṭilāho micchāpaṭipadā; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo pāyaṃ sammukhā khīṇavādo bhūto taccho anattasamhito, sadukkho . . . micchāpaṭipadā . . . saraṇo. Tatra, bhikkhave, yo pāyaṃ sammukhā

<sup>1</sup> So Si; S<sup>k</sup> ca, omitting dhammadesanā.

<sup>2</sup> Si omits the whole of this sentence from Tatra.



khīṇavādo bhūto taccho atthasamhito, adukkho . . . sammāpaṭipadā . . . araṇo. Tatra, bhikkhave, yam idaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo . . . micchāpaṭipadā . . . saraṇo. Tatra, bhikkhave, yam idaṃ ataramānassa bhāsitaṃ, adukkho . . . sammāpaṭipadā . . . araṇo. Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo sa-upaghāto . . . micchāpaṭipadā . . . saraṇo. Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso aparilāho sammāpaṭipadā; tasmā eso dhammo araṇo.

Tasmā tē iha, bhikkhave, saraṇaṃ ca dhammaṃ jānissāma araṇaṃ ca dhammaṃ jānissāma, saraṇaṃ ca dhammaṃ jātva araṇaṃ ca dhammaṃ jātva araṇapaṭipadaṃ paṭipajjissāmāti,—evaṃ kho, bhikkhave, sikkhitabbam. Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ paṭipanno ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

ARAṆAVIBHAṄGASUTTAM<sup>1</sup> NAVAMAṆ.

## 140.

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Magadhesu cārikaṃ caramāno yena Rājagahaṃ tad avasari, yena Bhagavā kumbhakāro ten' upasaṅkami, upasaṅkamitvā Bhagavaṃ kumbhakāraṃ etad avoca:—Sace te, Bhaggava, agaru, viharāṃ<sup>2</sup> āvesane<sup>2</sup> ekarattin ti.

Na kho me, bhante, garu. Atthi c' ettha pabbajito paṭhamam vāsupagato; sace so anujānāti, vihara,<sup>3</sup> bhante, yathāsukhan ti.

<sup>1</sup> So Si Bu; S<sup>xy</sup> Araṇavibhaṅgiyasuttanto. <sup>2</sup> Si nivesano, with note that the Sinhalese reading is as in text. <sup>3</sup> Si viharatha.



Tena kho pana samayena Pukkusāti nāma kulaputto Bhagavantam uddissa saddhāya<sup>1</sup> agārasmā anagāriyam pabbajito. So tasmim kumbhakārāvesane paṭhamam vāsupagato hoti. Atha kho Bhagavā yen' āyasmā Pukkusāti ten' upasamkamam, upasamkamitvā āyasmantam Pukkusātim etad avoca : Sace te, bhikkhu, agaru, viharām' āvesane ekarattin ti.

Ūrundaṃ,<sup>2</sup> āvuso, kumbhakārāvesanam; viharat' āyasmā yathāsukhan ti.

Atha kho Bhagavā kumbhakārāvesanam pavisitvā ekamantam tipasantharakam paññāpetvā nisīdi pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. Atha kho Bhagavā bahud eva rattim nisajjāya vitināmeti. Āyasmā pi kho Pukkusāti bahud eva rattim nisajjāya vitināmesi. Atha kho Bhagavato etad ahosi : Pāsādikam nu kho ayam kulaputto iriyati? yannūnāham puccheyyan ti. Atha kho Bhagavā āyasmantam Pukkusātim etad avoca :—Kam si tvam, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammam rocesīti?

Atth', āvuso, samaṇo Gotamo Sakyaputto Sakyakulā pabbajito; tam kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato : Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam Bud-dho bhagavā ti. Tāham Bhagavantam uddissa pabbajito; so ca me Bhagavā satthā; tassāham Bhagavato dhammam rocemīti.

Kham pana, bhikkhu, etarahi so Bhagavā viharati araham sammāsambuddho ti?

Atth', āvuso, uttaresu janapadesu Sāvatthī nāma nagaram; tattha so Bhagavā etarahi viharati araham sammāsambuddho ti.

Diṭṭhapubbo pana te, bhikkhu, so Bhagavā? Disvā ca pana jāneyyāsīti?

<sup>1</sup> S<sup>ky</sup> saddhā.

<sup>2</sup> So Si Bu; S<sup>ky</sup> ur.



Na kho me, āvuso, diṭṭhapubbo so Bhagavā; disvā cāhañ na jāneyyan ti.

Atha kho Bhagavato etad ahosi : Mañi khvāyañi kula-putto uddissa pabbajito ; yannūñ' assāhañi dhammañi deseyyan ti. Atha kho Bhagavā āyasmantañi Pukkusātiñi āmantesi : Dhammañ te,<sup>1</sup> bhikkhu, desissāmi ; tañi suṇāhi sādhucañi manasikaroñi bhāssissāmi.

Evam āvuso ti kho āyasmā Pukkusāti Bhagavato paccassosi.

Bhagavā etad avoca :—Chadhāturo ayañi, bhikkhu, puriso chaphassāyatano aṭṭhādasamanopavicāro caturādhiṭṭhāno (yattha ṭhiṭañi maññussavā<sup>2</sup> nappavatanti, maññussave kho pana nappavattamāne muni santo ti vuccati) paññañi nappamajjeyya, saccam anurakkheyya, cāgam anubrūheyya, santim eva so sikkheyyāti ayañ uddeso chadhātuvibhaṅgassa.

Chadhāturo ayañi, bhikkhu, puriso ti iti kho pañ' etañi vuttañi. Kiñ c' etañi paṭicca vuttañi?<sup>3</sup> Paṭhavīdhātu tejodhātu vāyodhātu ākāśadhātu viññāṇadhātu. Chadhāturo ayañi, bhikkhu, puriso ti iti yañ tañi vuttañi idam etañi paṭicca vuttañi.

Chaphassāyatano ayañi, bhikkhu, puriso ti iti kho pañ' etañi vuttañi. Kiñ c' etañi paṭicca vuttañi? Cakkhussamphassāyatanañi sotassamphassāyatanañi<sup>4</sup> ghānasamphassāyatanañi jivhāsamphassāyatanañi kāyasamphassāyatanañi manasamphassāyatanañi. Chaphassāyatano ayañi, bhikkhu, puriso ti iti yañ tañi vuttañi idam etañi paṭicca vuttañi.

Aṭṭhādasamanopavicāro ayañi, bhikkhu, puriso ti iti kho pañ' etañi vuttañi. Kiñ c' etañi paṭicca vuttañi? Cakkhumā rūpañi disvā somanassatṭhāniyañi rūpañi upavicarati, domanassatṭhāniyañi rūpañi upavicarati, upekkhatṭhāniyañi rūpañi upavicarati, sotena saddañi sutvā — pe — ghānena

<sup>1</sup> So S<sup>ky</sup> Bu ; Si vo.      <sup>2</sup> So Bu : S<sup>ky</sup> maññussavā here, and infra maññussace ; Si maññussavā.      <sup>3</sup> Si continues (cf. A. I. 175-6) : Chayimā, bhikkhu, dhātuyo.      <sup>4</sup> Si cakkhuphassāyatanañi, &c.



gandham ghāyivā — pe — jivhāya rasam sāyivā — pe — kāyena phoṭṭhabbam phusivā — pe — manasā dhammam viññāya somanassatṭhānīyam dhammam upavicarati, domanassatṭhānīyam dhammam upavicarati, upekkhatṭhānīyam dhammam upavicarati; iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhūpavicārā. Atṭhādasamanopavicāro ayam, bhikkhu, puriso ti iti yan tam vuttam, idam etam paṭicca vuttam.

Caturādhiṭṭhāno ayam, bhikkhu, puriso ti iti kho pan' etam vuttam. Kiñ c' etam paṭicca vuttam? Paññādhiṭṭhāno saccādhiṭṭhāno cāgādhiṭṭhāno upasamādiṭṭhāno. Caturādhiṭṭhāno ayam, bhikkhu, puriso ti iti yan tam vuttam idam etam paṭicca vuttam.

Paññam nappamajjeyya, saccam anurakkheyya cāgam anubrūheyya, santim eva so sikkheyyāti iti kho pan' etam vuttam. Kiñ c' etam paṭicca vuttam? Kathaṃ ca bhikkhu paññam nappamajjati? Chayinā dhātuyo: — paṭhavīdhātu, āpodhātu tejodhātu, vāyodhātu, ākāśadhātu, viññānadhātu.

Katamā ca, bhikkhu, paṭhavīdhātu? Paṭhavīdhātu siyā ajjhakkikā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkikā paṭhavīdhātu? Yam ajjhattam paccattam kakkhalam<sup>1</sup> kharigatam upādinnam, seyyathidam: kesā lomā nakhā dantā taco maṃsam nahārū aṭṭhi aṭṭhiminjā<sup>2</sup> vakkam hadayam yakanam kilomakam pihakam papphāsam antam antagunam udariyam karīsam; yam vā pan' aññam pi kiñci ajjhattam paccattam kakkhalam kharigatam upādinnam; — ayam vuccati, bhikkhu, ajjhakkikā paṭhavīdhātu. Yā c' eva kho pana ajjhakkikā paṭhavīdhātu, yā ca bāhirā paṭhavīdhātu paṭhavīdhātur ev'esā, tam: N'etam mama, n'eso 'ham asmi, na me so attā ti, evam etam yathābhūtam sammappaññāya dātṭhabbam. Evam etam yathābhūtam sammappaññāya disvā paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cīttam virājeti.

Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhat-

<sup>1</sup> Si kakkhalam.

<sup>2</sup> Si aṭṭhiminjam as at III. 90.



tiḱā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ, seyyathidaṃ : pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo<sup>1</sup> siṅghānikā lasikā muttaṃ ; yaṃ vā paṇ' aññaṃ pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ ; —ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu. Yā c'eva kho pana ajjhattikā āpodhātu, yā ca bāhirā āpodhātu, āpodhātur ev'esā, taṃ : N' etaṃ mama, n' eso 'haṃ asmi, na me so attā ti, evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādiṇṇaṃ, seyyathidaṃ : yena ca santappati yena ca janīyati yena ca pariḍayhati yena ca asitapīṭakhāyitasāyitaṃ sammāpariñāmaṃ gacchati ; yaṃ vā paṇ' aññaṃ pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādiṇṇaṃ ; —ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu. Ya c' eva kho pana ajjhattikā tejodhātu, yā ca bāhirā tejodhātu, tejodhātur ev'esā, taṃ : N' etaṃ mama, n' eso 'haṃ asmi, na me so attā ti, evaṃ etaṃ . . . cittaṃ virājeti.

Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādiṇṇaṃ, seyyathidaṃ : uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā aṅgamaṅgānusārino vātā assāso passāso ; yaṃ vā paṇ' aññaṃ pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādiṇṇaṃ ; —ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu vāyodhātur ev'esā, taṃ . . . cittaṃ virājeti.

Katamā ca, bhikkhu, ākāśadhātu? Ākāśadhātu siyā ajjhattikā siyā bāhirā. Katamā ca bhikkhu, ajjhattikā

<sup>1</sup> Si khelo.



ākāsadhātu? Yam ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādiṇṇaṃ, seyyathidaṃ : kaṇṇacchiddam nāsacchiddam mukhadvāraṃ, yena ca asitāpīṭakhāyitasāyitaṃ ajjhoḡarati, yattha ca asitāpīṭakhāyitasāyitaṃ santiṭṭhati, yena ca asitāpīṭakhāyitasāyitaṃ adhobhāḡā nikkhamati; yaṃ vā paṇ' aññaṃ pi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ upādiṇṇaṃ;—ayaṃ vuccati bhikkhu, ajjhattikā ākāsadhātu. Yā c' eva kho pana ajjhattikā ākāsadhātu, yā ca bāhirā ākāsa-dhātu, ākāsadhāturo ev'esā, taṃ . . . cittaṃ virājeti.

Athāparaṃ viññānaṃ yeva avasissati parisuddhaṃ pariyo-dātaṃ, tena viññānena kiñci jānāti.—Sukhaṃ ti pi vijānāti; Dukkhaṃ ti pi vijānāti; Adukkhamasukhaṃ ti pi vijānāti. Sukhavedaniyaṃ bhikkhu phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vediyamāno Sukhaṃ vedanaṃ vediyāmīti pajānāti. Tass' eva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati sā vūpasammatīti pajānāti. Dukkavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vediyamāno Dukkhaṃ vedanaṃ vediyāmīti pajānāti. Tass' eva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati sā vūpasammatīti pajānāti. Adukkhamasukhavedaniyaṃ bhikkhu phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vediyamāno Adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti. Tass' eva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati sā vūpasammatīti pajānāti.

Seyyathāpi, bhikkhu, dvinnāṃ kaṭṭhānaṃ saṃphassasa-modhānā<sup>1</sup> usmā jāyati tejo abhinibbattati, tesaṃ yeva dvinnāṃ kaṭṭhānaṃ nānābhāvā vinikkhepā yā tajjā usmā sā nirujjhati sā vūpasammati,—evam eva kho, bhikkhu, sukha-

<sup>1</sup> So S<sup>v</sup>; Si saṃghaṭṭa samodhānā, with note that the Sinh. reading is as in text.



vedanīyaṃ phassaṃ paṭicca uppajjati sukhā vedanā. So sukhāṃ vedanāṃ vediyamāno Sukhāṃ vedanāṃ vediyāmīti pajānāti; tass' eva sukhavedanīyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedanīyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati sā vūpasammatīti pajānāti. Dukkavedanīyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhāṃ vedanāṃ . . . vediyāmīti pajānāti; tass' eva dukkhavedanīyassa . . . sā vūpasammatīti pajānāti. Adukkhamasukhavedanīyaṃ, bhikkhu, phassaṃ paṭicca . . . sā vūpasammatīti pajānāti.

Athāparaṃ upekhā yeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya ukkaṃ bandhitvā ukkāmuksaṃ ālimpeyya<sup>1</sup> ukkāmuksaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukshe pakkhipeyya, tam enaṃ kālena kālaṃ abhidhamheyya kālena kālaṃ udakena paripphoseyya kālena kālaṃ ajjuhekkheyya, taṃ hoti jātarūpaṃ dhantaṃ suddhantaṃ niddhantaṃ<sup>2</sup> nihaṭaṃ<sup>3</sup> ninnitakasāvaṃ<sup>4</sup> mudu ca kammaññaṃ ca pabhassarā ca, yassā yassā va piḷindhanavikatiyā ākaṅkhati yadi pavaṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya, taṃ c' assa atthaṃ anubhoti;—evam eva kho, bhikkhu, athāparaṃ upekhā yeva avasissati parisuddhā pariyodātā mudu ca kammaññaṃ ca pabhassarā ca. So evaṃ pajānāti: Imaṃ ce ahaṃ upekhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsaṇācāyatanaṃ upasaṃhareyyaṃ, tadanu-dhammaṃ ca cittaṃ bhāveyyaṃ, evaṃ me ayaṃ upekhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya; imaṃ ce ahaṃ upekhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇaṇācāyatanaṃ upasaṃhareyyaṃ, tadanu-dhammaṃ ca cittaṃ bhāveyyaṃ, evaṃ me ayaṃ upekhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya; imaṃ ce

<sup>1</sup> So Si; S<sup>iv</sup> āl°; Bu ālamp°. <sup>2</sup> Si omits these three words, noting that they are inserted in Sinh. MSS. <sup>3</sup> So Bu; S<sup>iv</sup> Si nihataṃ. <sup>4</sup> So Si S<sup>iv</sup>; Bu nihatako. Cf. III. 137.



ahañ upekhañ evañ parisuddhañ evañ pariyodātañ ākiñcāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, evañ me ayañ upekha tannissitā tadupādānā cirañ dīghamaddhānañ tiṭṭheyya ; imañ ce ahañ upekhañ evañ parisuddhañ evañ pariyodātañ nevasaññānāsāññāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, evañ me ayañ upekha tannissitā tadupādānā cirañ dīghamaddhānañ tiṭṭheyyāti. So evañ pajānāti : Imañ ce ahañ upekhañ evañ parisuddhañ evañ pariyodātañ ākāsañcāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, sañkhatam etañ ; imañ ce ahañ upekhañ evañ parisuddhañ evañ pariyodātañ viññāpañcāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, sañkhatam etañ ; imañ ce ahañ upekhañ evañ parisuddhañ evañ pariyodātañ ākiñcaññāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, sañkhatam etañ ; imañ ce ahañ upekhañ evañ parisuddhañ evañ pariyodātañ nevasaññānāsāññāyatanañ upasānhareyyañ tadanudhammañ ca cittañ bhāveyyañ, sañkhatam etañ ti. So n' eva abhisankharoti nābhisañcetayati bhavāya vā vibhavāya vā. So anabhisankharonto anabhisāñcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati anupādiyañ na paritassati aparitassañ paccattañ yeva parinibbāyati : Khīṇa jāti vusitañ brahmacariyañ katañ karaṇiyañ nāparañ itthattāyāti pajānāti. So sukhañ ce vedanañ vedeti, Sā aniccā ti pajānāti ; Anajjhositā ti pajānāti ; Anabhinanditā ti pajānāti. Dukkhañ ce vedanañ vedeti, Sā aniccā ti pajānāti ; Anajjhositā ti pajānāti ; Anabhinanditā ti pajānāti. Adukkhamasukhañ ce vedanañ vedeti, Sā . . . pajānāti. So sukhañ ce vedanañ vedeti, visamūutto nañ vedeti ; so dukkhañ ce vedanañ vedeti, visamūutto nañ vedeti ; adukkhamasukhañ ce vedanañ vedeti, visamūutto nañ vedeti. So kāyapariyantikañ<sup>\*</sup> vedanañ vediyāmāno : Kāyapariyantikañ vedanañ vediyāmīti pajānāti. Jīvitapa-

\* So S<sup>ky</sup> Si,—cf. 2 D. 128. Bu (?) -pariyattikam.



riyantikaṃ vedanaṃ vediyamāno : Jīvitapariyantikaṃ vedanaṃ vediyāmiti pajānāti. Kāyassa bhedā uddhaṃ jīvitapariyādānā idh' eva sabbavedayitāni abhinanditāni<sup>1</sup> sītibhavissantīti pajānāti.

Seyyathāpi, bhikkhu, telaṃ ca paṭicca vaṭṭiṇ<sup>2</sup> ca paṭicca telappadīpo jhāyati, tass' eva telassa ca vaṭṭiyā pariyādānā aññassa ca anupāhārā anāhāro nibbāyati,—evam eva, bhikkhu, kāyapariyattikaṃ vedanaṃ vediyamāno : Kāyapariyantikaṃ vedanaṃ vediyāmiti pajānāti ; jīvitapariyantikaṃ vedanaṃ vediyamāno : Jīvitapariyantikaṃ vedanaṃ vediyāmiti pajānāti ; kāyassa bhedā uddhaṃ jīvitapariyādānā idh' eva sabbavedayitā abhinanditāni sītibhavissantīti pajānāti. Tasmā evaṃ samannāgato bhikkhu iminā paramena paññā-dhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ sabbadukkhaḥkhaḥye ñaṇaṃ. Tassa sā vimutti sacce ṭhitā akuppā hoti. Taṃ hi, bhikkhu, musā yaṃ mosadhammaṃ,<sup>3</sup> taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ ; tasma evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti. Etaṃ hi, bhikkhu, paramaṃ ariyasaccaṃ, yadidaṃ amosadhammaṃ nibbānaṃ. Tass' eva kho pana pubbe aviddasuno upadhī honti samattā samādiṇṇā. Tyassa pahīnā honti ucchinna-mūlā tālavatthukatā anabhāvakatā<sup>4</sup> āyatim anuppāda-dhammā ; tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo, yadidaṃ sabbūpadhipaṭinissaggo. Tass' eva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Tass' eva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso, svāssa pahīno hoti ucchinnamūlo tālavatthukato anabhāvakato āyatim anuppādadhammo. Tass' eva kho pana pubbe aviddasuno avijjā hoti sammoho sampadoso, svāssa pahīno hoti ucchin-

<sup>1</sup> So Bu Si ; S<sup>ky</sup> anabhin.

<sup>2</sup> S<sup>ky</sup> vaddhiṇ as usual.

<sup>3</sup> So Bu S<sup>r</sup> ; S<sup>r</sup> Si mogh.

<sup>4</sup> Si anabhāvaṇkatā.



namūlo tālāvattukato anabhāvakato āyatiṃ anuppāda-dhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhīṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ rāgadosamohānaṃ upasamo.

Paññaṃ nappamajjeyya saccam anurakkheyya cāgam anubrūheyya santim eva so sikkheyyāti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Yattha t̥hitaṃ maññussavā nappavattanti, maññussave kho pana nappavattamāne muni santo ti vuccatīti iti kho paṇ' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Asmīti bhikkhu maññitam etaṃ; Ayam aham asmīti<sup>1</sup> maññitam etaṃ; Bhavissan ti maññitam etaṃ; Na bhavissan ti maññitam etaṃ;<sup>2</sup> Rūpī bhavissan ti maññitam etaṃ; Arūpī bhavissan ti maññitam etaṃ; Saññī bhavissan ti maññitam etaṃ; Asaññī bhavissan ti maññitam etaṃ; Nevasaññīnāsaññī bhavissan ti maññitam etaṃ. Maññitaṃ, bhikkhu, rogo, maññitaṃ gaṇḍo,<sup>3</sup> maññitaṃ sallaṃ; sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santo ti vuccati. Muni kho pana, bhikkhu, santo na jāyati na jīyati<sup>4</sup> na kuppati nappiheti; taṃ pi 'ssa bhikkhu na 'tthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyāmāno kiṃ miyyissati, amiyāmāno kiṃ kuppissati, akuppāmāno kissa pihessati? Yattha t̥hitaṃ maññussavā nappavattanti, maññussave kho pana nappavattamāne muni santo ti vuccatīti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ.

Imaṃ kho me tvaṃ, bhikkhu, saṅkhittena chadhātu-vibhaṅgaṃ dharehīti.

Atha kho āyasmā Pukkusāti: Satthā kira me anuppatto, Sugato kira me anuppatto, Sammāsambuddho kira me anuppatto ti uṭṭhāy' āsanā ekaṃsaṃ cīvaraṃ katvā Bhagavato pādesu sirasā nipatitvā Bhagavantaṃ etad avoca: Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ

<sup>1</sup> So Bu S<sup>kv</sup>; Si nāham asmīti.

<sup>2</sup> S<sup>kv</sup> omit this clause.

<sup>3</sup> So S<sup>k</sup>; S' gandho; Si gantho.

<sup>4</sup> So Si; S<sup>kv</sup> omit

these two words.



yathā-akusalāni, yo 'hañi Bhagavantāni āvuso-vādena samudācaritabbāni amaññissāni; tassa me, bhante, Bhagavā accayāni accayato paṭiggaṇhātu āyatini sañvarāyāti.

Taggha tvāni, bhikkhu, accayo accagamā yathābālāni yathāmūlhañi yathā-akusalāni, yañi mañi tvāni āvuso-vādena samudācaritabbāni amaññittho; yato ca kho tvāni, bhikkhu, accayāni accayato disvā yathādhammāni paṭikarosi, tan te mayāni paṭiggaṇhāma. Vuddhi h' esā, bhikkhu, ariyassa vinaye yo accayāni accayato disvā yathādhammāni paṭikaroti āyatini sañvarāni āpajjatīti.

Labheyyāhañi, bhante, Bhagavato santike upasampadan ti?

Paripunnāni pana te, bhikkhu, pattacīvaran ti?

Na kho me, bhante, paripunnāni pattacīvaran ti.

Na kho, bhikkhu, Tathāgatā aparipunnapattacīvarāni upasampādentīti.

Atha kho āyasmā Pukkusāti Bhagavato bhāsitañi abhinanditvā anumoditvā utthāy' āsanā Bhagavantāni abhivādetvā padakkhiṇāni katvā pattacīvarapariyesanāni pakkāmi. Atha kho āyasmā Pukkusātiṃ pattacīvarapariyesanāni carantāni bhantagāvi jivitā voropesi.

Atha kho sambahulā bhikkhū yena Bhagavā ten' upasāṅkamimsu upasāṅkamtvā Bhagavantāni abhivādetvā ekamantāni nisīdimsu. Ekamantāni nisinnā kho te bhikkhū Bhagavantāni etad avocun:—Yo so, bhante, Pukkusāti nama kulaputto Bhagavatā saṅkhittena ovādena ovadito so kālakato. Tassa kā gati ko abhisamparāyo ti?

Paṇḍito, bhikkhave, Pukkusāti kulaputto paccapādi dhammassānudhammāni, na ca mañi dhammādhikarāṇāni viheṭhesi. Pukkusāti, bhikkhave, kulaputto pañcannañi orambhāgiyāṇāni saṃyojanāṇāni parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitañi abhinandan ti.



## 141.

Evam me sutam. Ekam samayam Bhagavā. Bārāṇasīyam viharati Isipatane migadāye. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosuh. Bhagavā etad avoca:—Tathāgatenā, bhikkhave, arahatā sammāsambuddhena Bārāṇasīyam Isipatane migadāye anuttaram dhammacakkam pavattitam appativattiyam samānena vā brāhmaṇena vā devena vā Mārena va Brahmunā vā kenaci vā lokasmin, yadidaṃ catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.<sup>1</sup>

Katamesaṃ catunnaṃ?—Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Dukkhasamudayassa ariyasaccassa ācikkhanā . . . uttānikammaṃ. Dukkhanirodhassa ariyasaccassa . . . uttānikammaṃ. Dukkhanirodhagāminiyā paṭipadāya<sup>2</sup> ariyasaccassa . . . uttānikammaṃ. Tathāgatenā, bhikkhave, arahatā sammāsambuddhena Bārāṇasīyam Isipatane migadāye anuttaram dhammacakkam pavattitam appativattiyam samānena vā . . . kenaci vā lokasmin, yadidaṃ imesaṃ catunnaṃ ariyasaccānaṃ . . . uttānikammaṃ. Sevatha, bhikkhave, Sāriputta-Moggallāne, bhajatha, bhikkhave, Sāriputta-Moggallāne, paṇḍitā bhikkhū anuggāhakā<sup>3</sup> brahmacārīnaṃ.—Seyyathāpi, bhikkhave, janettī,<sup>4</sup> evaṃ Sāriputto; seyyathāpi jātassa āpādetā, evaṃ Moggallāno. Sāriputto, bhikkhave, sotāpattiṃ vineti, Moggallāno uttamatthe; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhitum desetum paññāpetum paṭṭhāpetum vivaritum vibhajitum uttānikātau ti.

Idam avoca Bhagavā, idaṃ vutvā Sugato utthāy' āsanā vihāram pāvisi.

<sup>1</sup> So Si Bu; S<sup>ky</sup>; S<sup>ky</sup> uttānik. Cf. Vol. ii. 248.

Bu (?); S<sup>ky</sup>—gāminīp.

<sup>3</sup> So Si Bu; S<sup>ky</sup> an—ikā.

S<sup>ky</sup> Bu; Si janetā.

<sup>2</sup> So Si

<sup>4</sup> So



Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi : Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosun. Āyasmā Sāriputto etad avoca :—Tathāgatenā, āvuso, arahatā sammā-sambuddhena Bārāṇasiyāni Isipatane migadāye anuttaraṇi dhammacakkaṇi pavattitaṇi . . . dhukkanirodhagāmininiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaranā vibhajanā uttānikammaṇi.

Katamaṇi c' āvuso, dukkhaṇi ariyasaccaṇi?—Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṇi, sokapari-devadukkhadomanassupāyāsā pi dukkhā. Yam p' icchaṇi na labhati, tam pi dukkhaṇi; saṁkhittena pañcupādānak-khandhā dukkhā.

Katamā c', āvuso, jāti?—Yā tesāni tesāni sattānaṇi tamhi tamhi sattanikāye jāti sañjāti okkanti, nibbatti<sup>1</sup> abhinibbatti, khandhānaṇi pātubhāvo āyatānaṇi paṭilābho;—ayaṇi vuccat', āvuso, jāti.

Katamā c', āvuso, jarā?—Yā tesāni tesāni sattānaṇi tamhi tamhi sattanikāye jarā jiraṇatā<sup>2</sup> khaṇḍiccaṇi pāliccaṇi valittacatā<sup>3</sup> āyuno saṁhānā indriyānaṇi paripāko; ayaṇi vuccat', āvuso, jarā.

Katamaṇi c', āvuso, maraṇaṇi?—Yaṇi tesāni tesāni sattānaṇi tamhā tamhā sattanikāyā cuti cavaṇatā, bhedo antaradhānaṇi maccu maraṇaṇi kālakiriyā, khandhānaṇi bhedo kaḷebarassa<sup>4</sup> nikkhepo;—idaṇi vuccat', āvuso, maraṇaṇi.

Katamo c', āvuso, soko?—Yo kho, āvuso, aññataraṇi-ñātarena byasanena samannāgatassa aññataraṇiñātarena dukkhadhammena phuṭṭhassa soko socanā socitattaṇi, anto-soko antoparisoko;—ayaṇi vuccat', āvuso, soko.

Katamā c', āvuso, paridevo?—Yo kho, āvuso, aññataraṇiñātarena byasanena samannāgatassa aññataraṇiñātarena dukkhadhammena phuṭṭhassa ādevo paridevo,

<sup>1</sup> S<sup>ky</sup> omit.<sup>2</sup> So Si; S<sup>ky</sup> jiraṇaṇi.<sup>3</sup> Si vail.<sup>4</sup> So S<sup>ky</sup>; Si kalev. Cf. III. 1.



ādevanā paridevanā,<sup>1</sup> ādevitattaṃ paridevitattaṃ;—ayaṃ vuccat', āvuso, paridevo.

Katamañ c', āvuso, dukkhaṃ?—Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ;—idaṃ vuccat', āvuso, dukkhaṃ.

Katamañ c', āvuso, domanassaṃ?—Yaṃ kho, āvuso, cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,—idaṃ vuccat', āvuso, domanassaṃ.

Katamo c', āvuso, upāyāso?—Yo kho, āvuso, aññātaraññātarena byasanena samannāgatassa aññātaraññātarena dukkhadhammena phutṭhassa āyāso upāyāso, āyāsītattaṃ upāyāsītattaṃ,—ayaṃ vuccat', āvuso, upāyāso.

Katamañ c', āvuso, yaṃ p' icchaṃ na labhati tam pi dukkhaṃ?—Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: Aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti; na kho paṇ' etaṃ icchāya pattabbaṃ; idaṃ pi yaṃ p' icchaṃ na labhati, tam pi dukkhaṃ. Jarādhammānaṃ, āvuso, sattānaṃ —pe— byādhidhammānaṃ, āvuso, sattānaṃ —pe— maraṇadhammānaṃ, āvuso, sattānaṃ —pe— sokaparidevadukkhadomanassupāyāsādhamaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati: Aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsādhamaṃ assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyun ti; na kho paṇ' etaṃ icchāya pattabbaṃ; idaṃ pi yaṃ p' icchaṃ na labhati tam pi dukkhaṃ.

Katāme c', āvuso, saṃkhittena pañcupādānakkhandhā dukkhā?—Seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṃkhārūpādānakkhandho viññānūpādānakkhandho;—ime vuccant', āvuso, saṃkhittena pañcupādānakkhandhā dukkhā.

Idaṃ vuccat', āvuso, dukkhaṃ ariyasaccaṃ.

Katamañ c', āvuso, dukkhasamudayaṃ<sup>2</sup> ariyasaccaṃ? Yāyaṃ taṇhā ponobhavikā<sup>3</sup> nandirāgasahagatā tatratatrābhinandini, seyyathidaṃ: Kāmatanḥā bhavatanaḥā vi-

<sup>1</sup> S<sup>2</sup> omit these two words.

<sup>2</sup> Si d—yo.

<sup>3</sup> Si ponobbh.



bhavataṇha ;—idaṃ vuccat', āvuso, dukkhasamudayaṃ ariyasaccam.

Katamaṃ c', āvuso, dukkhanirodhaṃ ariyasaccam ? Yo tassā yeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo ;—idaṃ vuccat', āvuso, dukkhanirodhaṃ ariyasaccam.

Katamaṃ c', āvuso, dukkhanirodhagāminiṃ paṭipadā ariyasaccam ?—Ayaṃ eva ariyo aṭṭhaṅgiko maggo, sey-yathidaṃ : sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamā c', āvuso, sammādiṭṭhi ?—Yaṃ kho, āvuso, dukkhe ñāpaṃ dukkhasamudaye ñāpaṃ dukkhanirodhe ñāpaṃ dukkhanirodhagāminiyā paṭipadāya ñāpaṃ ;—ayaṃ vuccat', āvuso, sammādiṭṭhi.

Katamo c', āvuso, sammāsankappo ? Nekkhammasankappo abyāpādasankappo<sup>1</sup> avihiṃsāsankappo ;—ayaṃ vuccat', āvuso, sammāsankappo.

Katamā c', āvuso, sammāvācā ? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī ;—ayaṃ vuccat', āvuso, sammāvācā.

Katamo c', āvuso, sammākammanto ?—Pāṇātipātā veramaṇī, adinnadānā veramaṇī, kāmesu micchācārā veramaṇī ;—ayaṃ vuccat', āvuso, sammākammanto.

Katamo c', āvuso, sammā-ājīvo ?—Idh', āvuso, ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvikam kap-peti ;—ayaṃ vuccat', āvuso, sammā-ājīvo.

Katamo c', āvuso, sammāvāyāmo ? Idh', āvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti padahati ; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti . . . padahati ; anuppannānaṃ kusalānaṃ dham-

<sup>1</sup> Sk<sup>v</sup> avyābādhas.



mānaṃ uppādāya chandaṃ janeti . . . padahati; uppan-  
nānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammohāya<sup>1</sup>  
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ  
janeti . . . padahati;—ayaṃ vuccat', āvuso, sammāvāyāmo.

Katamo c', āvuso, sammāsati?—Idh', āvuso, bhikkhu  
kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya  
loke abhiññhādomanassaṃ; vedanāsu—pe—; citte—pe—;  
dhammesu dhammānupassī viharati ātāpī . . . abhiñ-  
ñhādomanassaṃ;—ayaṃ vuccat', āvuso, sammāsati.

Katamo c', āvuso, sammāsamaḍhi?—Idh', āvuso,  
bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi  
savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaj-  
jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā  
ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitak-  
kaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ  
—pe—; tatiyajjhānaṃ—pe—; catutthajjhānaṃ upasampajja  
viharati;—ayaṃ vuccat', āvuso, sammāsamaḍhi.

Idaṃ vuccat', āvuso, dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ.

Tathāgaten', āvuso, arahatā sammāsambuddhena  
Bārāṇasiyaṃ Isipatane migadāye anuttaraṃ dhammacakkaṃ  
pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā  
devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ,  
yadidaṃ imesaṃ catunnaṃ ariyasaccānaṃ acikkhaṇā  
desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānī-  
kamman ti.

Idaṃ avoc' āyasmā Sāriputto. Attamaṇā te bhikkhū  
āyasmato Sāriputtassa bhāsitaṃ abhinandun ti

SACCAVIBHAṄGASUTTAM EKĀDASAMAṆ.

<sup>1</sup> Si asammosāya, omitting the next four words before chandaṃ.



## 142.

<sup>1</sup> Eviṃ me sutāṃ. Ekaṃ saṃayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Mahāpajāpatī Gotamī navāṃ dussayugaṃ ādāya yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantāṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Mahāpajāpatī Gotamī Bhagavantāṃ etad avoca :—Idaṃ me, bhante, navāṃ dussayugaṃ Bhagavantāṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ; tam me, bhante, Bhagavā paṭiggaṇhātu anukampāṃ upādāyāti. Evaṃ vutte Bhagavā Mahāpajāpatīṃ Gotamīṃ etad avoca :—Saṃghe, Gotamī, dehi; saṃghe te dinne ahaṃ c' eva pūjito bhaviṣāmi saṃghe cāti. Dutiyam pi kho Mahāpajāpatī Gotamī Bhagavantāṃ etad avoca :—Idam me . . . upādāyāti. Dutiyam pi kho Bhagavā Mahāpajāpatīṃ Gotamīṃ etad avoca :—Saṃghe . . . saṃghe cāti. Tatiyam pi kho Mahāpajāpatī . . . saṃghe cāti.

Evaṃ vutte āyasmā Ānando Bhagavantāṃ etad avoca :—Paṭiggaṇhātu, bhante, Bhagavā Mahāpajāpatiyā Gotamīyā navāṃ dussayugaṃ; bahūpakārā,<sup>2</sup> bhante, Mahāpajāpatī Gotamī Bhagavato mātucchā āpādikā posikā khīrassa dāyikā Bhagavantāṃ janettiyā kālakatāya thaṇṇaṃ pāyesī. Bhagavā pi, bhante, bahūpakāro Mahāpajāpatiyā Gotamīyā; Bhagavantāṃ, bhante, āgama Mahāpajāpatī Gotamī Buddhāṃ saraṇāṃ gatā, dhammāṃ saraṇāṃ gatā, saṃghaṃ saraṇāṃ gatā. Bhagavantāṃ, bhante, āgama Mahāpajāpatī Gotamī pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesu micchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā. Bhagavantāṃ, bhante, āgama Mahāpajāpatī Gotamī Buddhāveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṃghe aveccappasādena samannāgatā, ariya-

<sup>1</sup> Cf. Milinda, p. 240.<sup>2</sup> Si bahukārā.



kantehi sīlehi samannāgatā. Bhagavantān, bhante, āgama Mahāpajāpatī Gotamī dukkhe nikkāṅkhā dukkhasamudaye nikkāṅkhā dukkhanirodhe nikkāṅkhā dukkhanirodhagāminiyā paṭipadāya nikkāṅkhā. Bhagavā pi, bhante, bahūpakāro Mahāpajāpatiyā Gotamiyā ti.

Evam etaṃ, Ānanda; evaṃ etaṃ, Ānanda. Yaṃ h', Ānanda, puggalo puggalaṃ āgama Buddhān saraṇān gato hoti, dhammān saraṇān gato hoti, saṅghān saraṇān gato hoti, imass', Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi yadidaṃ abhivādanapaccupaṭṭhānañjali-kammaṃ sānicikammaṃ cīvarapiṇḍapātasenāsanagilāna-paccayabhesajjaparikkhārānuppadānena. Yaṃ h', Ānanda, puggalo puggalaṃ āgama pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti surāmerayamajjapamādaṭṭhānā paṭivirato hoti, imass', Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi yadidaṃ . . . —uppadānena. Yaṃ h', Ānanda, puggalo puggalaṃ āgama Buddhē aveccappasādena samannāgato hoti, dhamme . . . sīlehi samannāgato hoti, imass', Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi yadidaṃ . . . —uppadānena. Yaṃ h', Ānanda, puggalo puggalaṃ āgama dukkhe nikkāṅkho hoti dukkhasamudaye nikkāṅkho hoti dukkhanirodhe nikkāṅkho hoti dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti, imass', Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi yadidaṃ . . . —uppadānena.

Cuddasa kho paṇ' im', Ānanda, pātipuggalikā dakkhiṇā. Tathāgate arahante Sammāsambuddhe dānaṃ deti; —ayaṃ paṭhamā pātipuggalikā dakkhiṇā. Paccekabuddhe<sup>2</sup> dānaṃ deti;—ayaṃ dutiyā pātipuggalikā dakkhiṇā. Tathāgatasā-vake arahante dānaṃ deti; —ayaṃ tatiyā pātipuggalikā dakkhiṇā. Arahattaphalasacchikiriyaṃ paṭipanne dānaṃ deti;—ayaṃ catutthī pātipuggalikā dakkhiṇā. Anāgāmissa dānaṃ deti; —ayaṃ pañcamī pātipuggalikā dakkhiṇā.

<sup>2</sup> So S<sup>ky</sup> here; Si always and S<sup>ky</sup> infra paccekasambuddhe.



Anagāmiphalasacchikiriyāya paṭipanne dānaṃ deti ; —  
 ayaṃ chaṭṭhā paṭipuggalikā dakkhiṇā. Sakadāgāmiṣṣa  
 dānaṃ deti ; — ayaṃ sattamī paṭipuggalikā dakkhiṇā.  
 Sakadāgāmiphalasacchikiriyāya paṭipanne dānaṃ deti ; —  
 ayaṃ aṭṭhamī paṭipuggalikā dakkhiṇā. Sotāpanne dānaṃ  
 deti ; — ayaṃ navamī paṭipuggalikā dakkhiṇā. Sotāpatti-  
 phalasacchikiriyāya paṭipanne dānaṃ deti ; — ayaṃ dasamī  
 paṭipuggalikā dakkhiṇā. Bāhirake kāmesu vītaraḅe dānaṃ  
 deti ; — ayaṃ ekādasamī paṭipuggalikā dakkhiṇā. Puthujja-  
 nasilavante<sup>1</sup> dānaṃ deti ; — ayaṃ dvādasamī paṭipuggalikā  
 dakkhiṇā. Puthujjanadussīle dānaṃ deti ; — ayaṃ terasamī  
 paṭipuggalikā dakkhiṇā. Tiracchānagate dānaṃ deti ; —  
 ayaṃ cuddasamī paṭipuggalikā dakkhiṇā.

Tatr', Ānanda, tiracchānagate dānaṃ datvā sataguṇā  
 dakkhiṇā pāṭikaṅkhitabbā ; puthujjanadussīle dānaṃ datvā  
 sahaṣṣaguṇā dakkhiṇā pāṭikaṅkhitabbā ; puthujjanasilavante  
 dānaṃ datvā sataṣaṣṣaguṇā dakkhiṇā pāṭikaṅkhitabbā ;  
 bāhirake kāmesu vītaraḅe dānaṃ datvā koṭṭasataṣaṣṣaguṇā  
 dakkhiṇā pāṭikaṅkhitabbā ; sotāpattiphalasacchikiriyāya  
 paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā  
 pāṭikaṅkheyyā. Ko paṇā vādo sotāpanne ? Ko paṇa vādo  
 sakadāgāmiphalasacchikiriyāya paṭipanne ? Ko paṇa vādo  
 sakadāgāmiṣṣa ? Ko paṇa vādo anāgāmiphalasacchikiriyāya  
 paṭipanne ? Ko paṇa vādo anāgāmiṣṣa ? Ko paṇa vādo  
 arahattaphalasacchikiriyāya paṭipanne ? Ko paṇa vādo  
 Tathāgatasāvaḅe arahante ? Ko paṇa vādo Paḅcekabuddhe ?  
 Ko paṇa vādo Tathāgate arahante Sammāsambuddhe ?

Satta kho paṇ' im', Ānanda, saṅghagatā dakkhiṇā.  
 Buddhapaṃukhe ubhatoṣaṅḅe dānaṃ deti ; — ayaṃ paṭhamā  
 saṅghagatā dakkhiṇā. Tathāgate parinibbute ubhato-  
 ṣaṅḅe dānaṃ deti ; — ayaṃ dutiyā saṅghagatā dakkhiṇā.  
 Bhikkhusaṅḅe dānaṃ deti ; — ayaṃ tatiyā saṅghagatā  
 dakkhiṇā. Bhikkhunīsaṅḅe dānaṃ deti ; — ayaṃ catutthī  
 saṅghagatā dakkhiṇā. Ettakā me bhikkhū ca bhikkhuniyo

<sup>1</sup> S<sup>ky</sup> agree both here and infra in reaching p—silāṇce.



ca saṅghato uddissathāti dānam deti; — ayaṁ pañcamī saṅghagatā dakkhiṇā. Ettakā me bhikkhū saṅghato uddissathāti dānaṁ deti; — chaṭṭhā saṅghagatā dakkhiṇā. Ettakā me bhikkuniyo saṅghato uddissathāti dānaṁ deti; — ayaṁ sattamī saṅghagatā dakkhiṇā.

Bhavissanti kho paṇ', Ānanda, anāgatamaddhānaṁ gotrabbhuno kāsāvakaṇṭhā dussilā pāpadhammā tesa dussilesu saṅghaṁ uddissa dānaṁ dassanti. Tadā p' ahaṁ, Ānanda, saṅghagataṁ dakkhiṇaṁ asaṅkheyyaṁ appameyyaṁ vadāmi, na tvevāhaṁ, Ānanda, kenaci pariāyena saṅghagatāya dakkhiṇāya paṭipuggalikaṁ dānaṁ mahapphalatarāṁ vadāmi.

Catasso kho imā, Ānanda, dakkhiṇāvisuddhiyo. Katamā catasso? Atth', Ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atth', Ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atth', Ānanda, dakkhiṇā n' eva dāyakato visujjhati no paṭiggāhakato. Atth', Ānanda, dakkhiṇā dāyakato c' eva visujjhati paṭiggāhakato ca.

Kathaṁ c', Ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato? Idh', Ānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussilā pāpadhammā; — evaṁ kho, Ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

Kathaṁ c', Ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato? Idh', Ānanda, dāyako hoti dussilo pāpadhammo, paṭiggāhakā honti sīlavanto kalyāṇadhammā; — evaṁ kho, Ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

Kathaṁ c', Ānanda, dakkhiṇā n' eva dāyakato visujjhati no paṭiggāhakato? Idh', Ānanda, dāyako ca hoti dussilo pāpadhammo, paṭiggāhakā ca honti dussilā pāpadhammā; — evaṁ kho, Ānanda, dakkhiṇā n' eva dāyakato visujjhati no paṭiggāhakato.

Kathaṁ c', Ānanda, dakkhiṇā dāyakato c' eva visujjhati paṭiggāhakato ca? Idh', Ānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇa-



dhammā ;—evaṃ kho, Ānanda, dakkhiṇā dāyakato c' eva  
visujjhati paṭiggāhakato ca.

Imā kho, Ānanda, catasso dakkhiṇāvisuddhiyo ti.

Idam avoca Bhagavā, idaṃ vtvā Sugato athāparam  
etaḍ avoca satthā :—

Yo sīlavā dussīlesu dadāti  
Dānaṃ dhammena laddhā<sup>1</sup> supasannacitto  
Abhisaddhahaṃ kammaphalaṃ ulāraṃ,  
Sā dakkhiṇā dāyakato visujjhati.

Yo dussīlo sīlavantesu dadāti  
Dānaṃ adhammena laddhā apasannacitto  
Anabhisaddhahaṃ kammaphalaṃ ulāraṃ,  
Sā dakkhiṇā paṭiggāhakato visujjhati.

Yo dussīlo dussīlesu dadāti  
Dānaṃ adhammena laddhā apasannacitto  
Anabhisaddhahaṃ kammaphalaṃ ulāraṃ,  
Sā dakkhiṇā n' ev' ubhato visujjhati.<sup>2</sup>

Yo sīlavā sīlavantesu dadāti  
Dānaṃ dhammena laddhā supasannacitto  
Abhisaddhahaṃ kammaphalaṃ ulāraṃ,  
Taṃ ve dānaṃ vipullaphalaṃ ti brūmi.

Yo vītarāgo vītarāgesu dadāti  
Dānaṃ dhammena laddhā supasannacitto  
Abhisaddhahaṃ kammaphalaṃ ulāraṃ,  
Taṃ ve dānaṃ āmisadānaṃ vipulaṃ ti brūmi.<sup>3</sup>

DAKKHIṆĀVIBHAṄGASUTTAM DVĀDASAMAṀ.

VIBHAṄGAVAGGO CATUTTHO.

<sup>1</sup> Si laddhaṃ, with note that the Sinhalese reading is laddhā ;  
S<sup>ky</sup> here laddhāna (but laddhā infra) followed by pasannacitto.

<sup>2</sup> So S<sup>ky</sup> ; Si reads : Na taṃ dānaṃ vipullaphalaṃ ti brūmi.

<sup>3</sup> So S<sup>ky</sup> ; Si reads : Taṃ ve d, āmisadānaṃ maggaṃ.



## 143.

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālhagilāno. Atha kho Anāthapiṇḍiko gahapati aññataram purisam āmantesi:—Ehi tvaṃ, ambho purisa, yena Bhagavā ten' upasamkama, upasamkamitvā mama vacanena Bhagavato pāde sirasā vandāhi evaṃ ca vadehi : Anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno, so Bhagavato pāde sirasā vandatīti. Yena c' āyasmā Sāriputto ten' upasamkama upasamkamitvā mama vacanena āyasmato Sāriputtassa pāde sirasā vandāhi evaṃ ca vadehi : Anāthapiṇḍiko, bhante, . . . vandatīti. Evaṃ ca vadehi : Sādhū kira, bhante, āyasmā Sāriputto yena Anāthapiṇḍikassa gahapatissa nivesanam ten' upasamkamatu anukampam upādāyāti.

Evam bhante ti kho so puriso Anāthapiṇḍikassa gahapatissa paṭissutvā yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho so puriso Bhagavantam etad avoca : Anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno ; so Bhagavato pāde sirasā vandatīti. Yena c' āyasmā Sāriputto ten' upasamkami upasamkamitvā āyasmantam Sāriputtam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho so puriso āyasmantam Sāriputtam etad avoca : Anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno ; so āyasmato Sāriputtassa pāde sirasā vandati evaṃ ca vadeti : Sādhū kira, bhante, āyasmā Sāriputto yena Anāthapiṇḍikassa gahapatissa nivesanam ten' upasamkamatu anukampam upādāyāti.

Adhivāsesi kho āyasmā Sāriputto tuṃhībhāvena. Atha kho āyasmā Sāriputto nivāsetvā pattacivaram ādāya āyasmatā Ānandena pacchāsamanena yena Anāthapiṇḍikassa gahapatissa nivesanam ten' upasamkami, upasamkamitvā



paññatte āsane nisīdi. Nisajja kho āyasmā Sāriputto Anāthapiṇḍikam gahapatiṃ etad avoca : Kacci te, gahapati, khamaniyam, kacci yāpaniyam, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamo 'sānam paññāyati no abhikkamo ti?

Na me, bhante Sāriputta, khamaniyam, na yāpaniyam ; bālā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamo 'sānam paññāyati no paṭikkamo. Seyyathāpi, bhante Sāriputta, balavā puriso tiṭhena sikharena . . . (*Sc. as Vol. II. p. 193, line 1 to line 23*). . . . no paṭikkamo ti.

Tasmātiha te, gahapati, evaṃ sikkhitabbam : Na cak-khurū upādiyissāmi, na ca me cakkhunissitam viññānam bhavissatīti. Evaṃ hi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evaṃ sikkhitabbam : Na sotam upādiyissāmi na ca me sotanissitam viññānam bhavissatīti. Evaṃ hi te, gahapati, sikkhitabbam. Tasmātiha . . . Na ghānam . . . sikkhitabbam. Tasmātiha . . . Na jivham . . . sikkhitabbam. Tasmātiha . . . Na kāyam . . . sikkhitabbam. Tasmātiha . . . Na manam . . . sikkhitabbam. Tasmātiha . . . Na rūpam . . . sikkhitabbam. Tasmātiha . . . Na saddam upādiyissāmi—pe—Na gandham upādiyissāmi—pe—Na rasam upādiyissāmi—pe—Na phoṭṭhabbam upādiyissāmi—pe—Na dhammam upādiyissāmi, na ca me dhammanissitam viññānam bhavissatīti. Evaṃ hi te, gahapati, sikkhitabbam.

Tasmātiha te, gahapati, evaṃ sikkhitabbam : Na cak-khuvīññānam upādiyissāmi, na ca me cakkhuvīññānanissitam viññānam bhavissatīti. Evaṃ hi te, gahapati, sikkhitabbam. Na sotaviññānam upādiyissāmi—pe—Na ghānaviññānam upādiyissāmi—pe—Na jivhāviññānam upādiyissāmi—pe—Na kāyaviññānam upādiyissāmi—pe—Na manoviññānam upādiyissāmi, na ca me manoviññānanissitam viññānam bhavissatīti. Evaṃ hi te, gahapati, sikkhitabbam.

Tasmātiha te, gahapati, evaṃ sikkhitabbam : Na cak-khusamphassam upādiyissāmi, na ca me cakkhusamphas-



sañissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ. Tasmātiha . . . Na sotasaṃphassaṃ viññāṇaṃ upādiyissāmi—pe—Na ghānasamphassaṃ viññāṇaṃ upādiyissāmi—pe—Na jivhāsamphassaṃ viññāṇaṃ upādiyissāmi—pe—Na kāyasamphassaṃ viññāṇaṃ upādiyissāmi—pe—Na manosamphassaṃ viññāṇaṃ upādiyissāmi, na ca me manosamphassanissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ.

Tasmātiha . . . Na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me cakkhusamphassajaṃ vedanānissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ. Tasmātiha . . . Na sotasaṃphassajaṃ vedanaṃ upādiyissāmi—pe—Na ghānasamphassajaṃ vedanaṃ upādiyissāmi—pe—Na jivhāsamphassajaṃ vedanaṃ upādiyissāmi—Na kāyasamphassajaṃ vedanaṃ—pe—Na manosamphassajaṃ vedanaṃ upādiyissāmi, na ca me manosamphassajaṃ vedanānissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ.

Tasmātiha . . . Nā paṭhavīdhātuni upādiyissāmi, na ca me paṭhavīdhātunissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ. Tasmātiha . . . Na āpo-dhātuni upādiyissāmi . . . Na tejodhātuni upādiyissāmi—pe—Na vāyodhātuni upādiyissāmi—pe—Na ākāśadhātuni upādiyissāmi—pe—Na viññāpadhātuni upādiyissāmi, na ca me viññāpadhātunissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ.

Tasmātiha . . . Na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ. Na vedanaṃ upādiyissāmi—pe—Na saññaṃ upādiyissāmi—pe—Na saṃkhāre upādiyissāmi—pe—Na viññāṇaṃ upādiyissāmi, na ca me viññāṇanissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ.

Tasmātiha . . . Na ākāśaṇcāyatanāṃ upādiyissāmi, na ca me ākāśaṇcāyatananissitaṃ viññāṇaṃ bhavissatīti. Evaṃ hi te, gaḥapati, sikkhitabbaṃ. Tasmātiha . . . Na viññāṇaṇcāyatanāṃ upādiyissāmi—pe—Na ākiñcaṇṇāyata-



nañ upādiyissāmi—pe—Na nevasaññānāsaññāyatanañ upādiyissāmi, na ca me nevasaññānāsaññānissitañ viññāpañ bhavissatīti. Evañ hi te, gahapati, sikkhitabbañ.

Tasmātiha te, gahapati, evañ sikkhitabbañ; Na idhalokañ upādiyissāmi, na ca me idhalokanissitañ viññāpañ bhavissatīti. Evañ hi te, gahapati, sikkhitabbañ. Tasmātiha . . . Na paralokañ upādiyissāmi, na ca me paralokanissitañ viññāpañ bhavissatīti. Evañ hi te, gahapati, sikkhitabbañ.

Tasmātiha te, gahapati, evañ sikkhitabbañ: Yam p' idañ<sup>1</sup> diṭṭhañ suttañ mutañ<sup>2</sup> viññāttañ pariyesitañ anuvicaritañ manasā, tam pi na upādiyissāmi na ca me tannissitañ viññāpañ bhavissatīti. Evañ hi te, gahapati, sikkhitabbañ.

Evañ vutte Anāthapiṇḍiko gahapati parodī assūni pavattesi. Atha kho āyasmā Ānando Anāthapiṇḍikañ gahapatiñ etad avoca:—Oliyasi<sup>3</sup> kho tvañ, gahapati, saṁsīdasi<sup>4</sup> kho tvañ gahapatīti?

Nāhañ, bhante Ānanda, oliyāmi, na saṁsīdāmi.<sup>5</sup> Api me dīgharattañ Satthā payirupāsito, manobhāvaniyo ca bhikkhū, na ca me evarūpī dhammī kathā sutapubbā ti.

Na kho, gahapati, gihīnañ odātavasanānañ evarūpī dhammī kathā paṭibhāti. Pabbajitānañ kho, gahapati, evarūpī dhammī kathā paṭibhātīti.

Tena hi, bhante Sāriputta, gihīnañ odātavasanānañ evarūpī dhammī kathā paṭibhātu. Santi hi, bhante Sāriputta, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro ti.<sup>6</sup>

Atha kho āyasmā ca Sāriputto āyasmā ca Ānando Anāthapiṇḍikañ gahapatiñ iminā ovādena ovaditvā utthāy' āsanā pakkamiṁsu. Atha kho Anāthapiṇḍiko gahapati acirapakkante āyasmante ca Sāriputte āyasmante ca

<sup>1</sup> So S<sup>kv</sup>; Si yam pi me.

<sup>2</sup> Si muttañ.

<sup>3</sup> So Bu;

S<sup>kv</sup> oliyissatīti; Si oleyyāsi here and oleyyāmi infra. Cf. Asl. 377.

<sup>4</sup> So S<sup>kv</sup>; Si saṁsīdi.

<sup>5</sup> S<sup>kv</sup> omit na so.

<sup>6</sup> Cf. 1 Maj. 168;

Si omits bhavissanti,



Ānande kāyassa bhedaṃ paramaṃ maraṇā Tusitaṃ kāyaṃ uppajji.<sup>1</sup> Atha kho Anāthapiṇḍiko devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ Jetavanaṃ obhassetvā yena Bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho Anāthapiṇḍiko devaputto Bhagavantaṃ gāthāhi ajjhabhāsi :—

<sup>2</sup> Idaṃ hitaṃ Jetavanaṃ	isisaṃghanisevitaṃ
Āvutthaṃ dhammarājena	pītisaṃjananaṃ mama.
Kammaṃ vijjā ca dhammo <sup>3</sup> ca	silāṃ jīvitam + uttamaṃ,
Etena maccā <sup>5</sup> sujjhanti	na gottena na dhanena vā.
Tasmā hi paṇḍito poso	sampassaṃ attham attano
Yoniso vicine dhammaṃ,	evaṃ tattha visujjhati.
Sāriputto va paññāya	silena upasamena ca
Yo hi pāragato bhikkhu	etāva paramo siyā.

Idam avoca Anāthapiṇḍiko devaputto. Samanuñño Satthā ahoṣi. Atha kho Anāthapiṇḍiko devaputto : Samanuñño me Satthā ti Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. Atha kho Bhagavā tassā rattiyaṃ accayena bhikkhū āmantesi : Imaṃ, bhikkhave, rattiṃ aṇṇataraṃ devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ Jetavanaṃ obhassetvā yenāhaṃ ten' upasaṃkamaṃ, upasaṃkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho so devaputto maṃ gāthāhi ajjhabhāsi :—

Idaṃ hitam Jetavanaṃ

. . . (*etc., as above*) . . .

etāva paramo siyā ti.

<sup>1</sup> Si after Ānande reads kālam akāsi, Tusitaṃ kāyaṃ uppajjiti.

<sup>2</sup> Cf. 1 Saṃyutta, p. 33 and 55.

<sup>3</sup> So S<sup>ky</sup> Bu ; Si dhammā.

<sup>4</sup> So MSS. ; Bu (?) silaj.

<sup>5</sup> So S<sup>ky</sup> Si ; Bu maṇaṣ ā.



Idam avoca, bhikkhave, so devaputto. Samanuñño me Satthā ti mañ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyīti.

Evam vutte āyasmā Ānando Bhagavantaṃ etad avoca : So hi nūna so, bhante, Anāthapiṇḍiko devaputto bhavisati ; Anāthapiṇḍiko, bhante, gahapati āyasmante Sāriputte aveccappasanno<sup>1</sup> ahosīti.

Sādhū sādhu, Ānanda. Yāvatakaṃ kho, Ānanda, takkāya pattaḃbaṃ, anuppattaṃ tayā. Anāthapiṇḍiko so, Ānanda, devaputto n' añño<sup>2</sup> ti.

Idam avoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṃ abhinandīti.

ANĀTHAPIṆḌIKOVĀDASUTTAM PAṬHAMAM.

## 144.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā ca Sāriputto āyasmā ca Mahācundo āyasmā ca Channo Gijjhakūṭe pabbate viharanti. Tena kho pana samayena āyasmā Channo ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Sāriputto sāyaṇhasamayaṃ patisallānā vuṭṭhito yen' āyasmā Mahācundo ten' upasaṃkamaṃ upasaṃkamitvā āyasmantaṃ Mahācundaṃ etad avoca :—Āyān', āvuso Cunda, yen' āyasmā Channo ten' upasaṃkameyyāma gilānapucchakā<sup>3</sup> ti. Evam āvuso ti kho āyasmā Mahācundo āyasmato Sāriputtassa paccassosi. Atha kho āyasmā ca Sāriputto āyasmā ca Mahācundo yen' āyasmā Channo ten' upasaṃkamaṃsu upasaṃkamitvā āyasmatā Channena saddhiṃ sammodiṃsu sammodanīyaṃ

<sup>1</sup> Si abhippasanno, with note that the Sinhalese reading is as in text. <sup>2</sup> S<sup>vy</sup> (which omit preceding Ānanda) read na nañño.

<sup>3</sup> So Si Bu ; S<sup>vy</sup> gilānaṃ p.



kathañ sārāṇīyañ vītisāretvā ekamantañ nisīdiṃsu. Ekamantañ nisinno kho āyasmā Sāriputto āyasmantañ Channañ etad avoca :—Kacci te, āvuso Channa, khamaniyañ, kacci yāpaniyañ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamo 'sānañ paññāyati no abhikkamo ti?

Na me, avuso Sāriputta, khamaniyañ na yāpaniyañ, bālā me dukkhā vedanā . . . (*etc., as at p. 259 supra*) . . . no paṭikkamo. Satthañ, āvuso Sāriputta, āharissāmi, nāvakaṅkhāmi jīvitañ ti.

Māyasmā Channo satthañ āhāresi. Yāpet' āyasmā Channo, yāpentañ mayañ āyasmantañ Channañ icchāma. Sace āyasmato Channassa na 'tthi sappāyāni bhojanāni, ahañ āyasmato Channassa sappāyāni bhojanāni pariyessāmi.<sup>1</sup> Sace āyasmato Channassa na 'tthi sappāyāni bhesajjāni, ahañ āyasmato Channassa sappāyāni bhesajjāni pariyessāmi. Sace āyasmato Channassa na 'tthi patirūpo upaṭṭhāko, ahañ āyasmantañ Channañ upaṭṭhahissāmi. Māyasmā Channo satthañ āhāresi. Yāpet' āyasmā Channo, yāpentañ mayañ āyasmantañ Channañ icchāmāti.

Na pi me, āvuso Sāriputta, na 'tthi sappāyāni bhojanāni, na pi na 'tthi sappāyāni bhesajjāni na pi me na 'tthi patirūpo upaṭṭhāko. Api c', āvuso Sāriputta, paricīṇo me Satthā dīgharattañ manāpen' eva no amanāpena. Etañ hi, āvuso Sāriputta, sāvakassa patirūpāñ yañ satthārañ paricareyya manāpen' eva no amanāpena. Anupavajjañ Channo bhikkhu satthañ āharissatīti, evaṃ etañ, āvuso Sāriputta, dhārehīti.

Puccheyyāma mayañ āyasmantañ Channañ kañcid eva desaṃ,<sup>2</sup> sace āyasmā Channo okāsañ karoti pañhassa veyyakaraṇāyāti.

Pucch', āvuso Sāriputta; sutvā vedissāmāti.

Cakkhūñ, āvuso Channa, cakkhuvīññāpañ cakkhuvīññānaviññātabbe dhamme: Etañ mama, Eso 'ham asmi,

<sup>1</sup> Si omits this sentence.

<sup>2</sup> Si Kiñci desaṃ, as at p. 15 supra.



Eso me attā ti samanupassasi? Sotariṃ, āvuso Channa, sotaviññāṇaṃ—pe—; Ghānaṃ, āvuso Channa, ghānaviññāṇaṃ; Jivhaṃ, āvuso Channa, jivhāviññāṇaṃ; Kāyaṃ, āvuso Channa, kāyaviññāṇaṃ; Manaṃ, āvuso Channa, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme: Etaṃ mama, Eso 'ham asmi, Eso attā ti samanupassasīti?

Cakkhuṃ, āvuso Sāriputta, cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme: N' etaṃ mama, N' eso 'ham asmi, Na me so attā ti samanupassāmi; sotariṃ, āvuso Sāriputta, sotaviññāṇaṃ; ghānaṃ, āvuso Sāriputta, ghānaviññāṇaṃ; jivhaṃ, āvuso Sāriputta, jivhāviññāṇaṃ; kāyaṃ, āvuso Sāriputta, kāyaviññāṇaṃ; manaṃ, āvuso Sāriputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme: N' etaṃ mama, N' eso 'ham asmi, Na me so attā ti samanupassāmi.

Cakkhusmiṃ, āvuso Channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme: N' etaṃ mama, N' eso 'ham asmi, Na me so attā ti samanupassasi? Sotasmiṃ, āvuso Channa, sotaviññāṇe; ghānasmiṃ, āvuso Channa, ghānaviññāṇe; jivhāya . . .; kāyasmiṃ . . .; manasmiṃ, āvuso Channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme: N' etaṃ mama, N' eso 'ham asmi, Na me so attā ti samanupassasīti?

Cakkhusmiṃ, āvuso Sāriputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme: N' etaṃ mama, N' eso 'ham asmi, Na me so attā ti samanupassāmi. Sotasmiṃ, āvuso Sāriputta, sotaviññāṇe; ghānasmiṃ, āvuso Sāriputta, ghānaviññāṇe; jivhāya, āvuso Sāriputta, jivhāviññāṇe; kāyasmiṃ, āvuso Sāriputta, kāyaviññāṇe; manasmiṃ, āvuso Sāriputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya manaṃ manoviññāṇaṃ



manoviññānaviññātabbe dhamme : N' etañ mama, N' eso 'ham asmi, Na me so attā ti samanupassāmīti.

Evam vutte āyasmā Mahācundo āyasmantañ Channañ etad avoca :—Tasmāti<sup>1</sup>, āvuso Channa, idam pi tassa Bhagavato sāsanañ niccakappañ manasikātabbañ ; nissitassa calitañ, anissitassa calitañ na 'tthi ; calite asati passaddhi passaddhiyā sati, nati na hoti ; natiyā asati āgātigati na hoti ; āgātigatiyā asati cutūpapāto na hoti ; cutūpapāte asati n' ev' idha na hurañ na ubhayam antarena es' ev' anto dukkhassāti.

Atha kho āyasmā Sāriputto āyasmā ca Mahācundo āyasmantañ Channañ iminā ovādena ovaditvā utthāy' āsanā pakkamissu. Atha kho āyasmā Channo, acirapak-kante āyasmante ca Sāriputte āyasmante ca Mahācunde, satthañ āhāresi. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasāṅkama upasāṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ nisinno kho āyasmā Sāriputto Bhagavantañ etad avoca : Āyasmatā, bhante, Channena satthañ āharitañ. Tassa kā gati ko abhisamparāyo ti ?

Nanu te, Sāriputta, Channena bhikkhuna sammukhā yeva anupavajjatā byākatā ti ?

Atthi, bhante, Pubbjirañ nāma Vajjigāmo. Tatr' āyasmato Channassa mittakulāni suhajjakulāni upavajjakulānīti.

Honti h' ete<sup>2</sup>, Sāriputta, Channassa bhikkhuno mitta-kulāni suhajjakulāni upavajjakulāni ; nāhañ, Sāriputta, ettavatā sa-upavajjo ti vadāmi. Yo kho, Sāriputta, imañ ca kāyañ nikkhipati aññañ ca kāyañ upādiyati, tam ahañ Sa-upavajjo ti vadāmi. Tañ Channassa bhikkhuno na 'tthi, anupavajjo<sup>2</sup> Channo bhikkhu satthañ āhāresi.

Idam avoca Bhagavā. Attamano āyasmā Sāriputto Bhagavato bhāsitañ abhinandīti.

#### CHANNOVĀDASUTTAM DUTIYAM.

<sup>1</sup> So S<sup>ky</sup> Bu ; Si etāni.

<sup>2</sup> So S<sup>ky</sup> ; Si anupavajjañ.



## 145.

\* Evam me sutam. Ekaṁ samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Puṇṇo sāyaṇhasamayam patisallanā vuṭṭhito yena Bhagavā ten' upasaṁkami upasaṁkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā Puṇṇo Bhagavantam etad avoca: Sādhū maṁ, bhante, Bhagavā saṁkhittena ovādena ovadatu yaṁ ahaṁ Bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpi pabhatto vihareyyan ti. Tena hi, Puṇṇa, suṇohi sādhukam manasikarohi bhāsissāmīti. Evam bhante ti kho āyasmā Puṇṇo Bhagavato paccassosi.

Bhagavā etad avoca:—Santi kho, Puṇṇa, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṁ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī; nandīsamudayā dukkhasamudayo Puṇṇāti vadāmi. Santi kho, Puṇṇa, sotaviññeyyā saddā; ghānaviññeyyā gandhā; jivhāviññeyyā rasā; kāyaviññeyyā phoṭṭhabbā; manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṁ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī; nandīsamudayā dukkhasamudayo Puṇṇāti vadāmi.

Santi ca kho, Puṇṇa, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṁ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati: nandīnirodhā dukkhanirodho Puṇṇāti vadāmi. Santi kho, Puṇṇa, sotaviññeyyā saddā; ghānaviññeyyā gandhā; jivhāviññeyyā rasā; kāyaviññeyyā phoṭṭhabbā; manoviññeyyā dhammā iṭṭhā manāpā piyarūpā kāmūpasam-

\* Cf. Saṃyutta iv. 60; Divy. 37-39; J.P.T.S. 1887, 23.



hitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa tañ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati ; nandīnirodhā dukkha-nirodho Puṇṇāti vadāmi.

Iminā ca tvañ, Puṇṇa, mayā saṅkhittena ovādena ovadito katarasmiñ janapade viharissasīti ?

Iminā 'hañ, bhante, Bhagavatā saṅkhittena ovādena ovadito, atthi Sunāparanto nāma janapado, tatthāhañ viharissāmi.

Caṇḍā kho, Puṇṇa, Sunāparantakā manussā ; pharusā kho, Puṇṇa, Sunāparantakā manussā. Sace tañ, Puṇṇa, Sunāparantakā manussā akkosissanti paribhāsissanti, tattha te, Puṇṇa, kinti bhavissatīti ?

Sace mañ, bhante, Sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evañ bhavissati : Bhaddakā vat' ime Sunāparantakā manussā, subhaddakā vat' ime Sunāparantakā manussā yam me na-y-ime pāṇinā pahārañ dentīti. Evam ettha, Bhagavā, bhavissati ; evam ettha, Sugata, bhavissatīti.

Sace pana te, Puṇṇa, Sunāparantakā manussā pāṇinā pahārañ dassanti, tattha pana te, Puṇṇa, kinti bhavissatīti ?

Sace me, bhante, Sunāparantakā manussā pāṇinā pahārañ dassanti, tattha me evañ bhavissati : Bhaddakā vat' ime Sunāparantakā manussā, subhaddakā vat' ime Sunāparantakā manussā yam me na-y-ime leḍḍunā pahārañ dentīti. Evam ettha, Bhagavā, bhavissati ; evam ettha, Sugata, bhavissatīti.

Sace pana te, Puṇṇa, Sunāparantakā manussā leḍḍunā pahārañ dassanti, tattha pana te, Puṇṇa, kinti bhavissatīti ?

Sace me, bhante, Sunāparantakā manussā leḍḍunā pahārañ dassanti, tattha me evañ bhavissati : Bhaddakā vat' ime Sunāparantakā manussā, subhaddakā vat' ime Sunāparantakā manussā yam me na-y-ime daḍḍena pahārañ dentīti. Evam ettha, Bhagavā, bhavissati ; evam ettha, Sugata, bhavissatīti.



Sace pana te . . . daṇḍena . . . kinti bhavissatīti?

Sace me, bhante, Sunāparantakā manussā daṇḍena . . .  
yam me na-y-ime satthena . . . Sugata bhavissatīti.

Sace pana te . . . satthena . . . kinti bhavissatīti?

Sace me . . . satthena . . . yam me na-y-ime tiṇhena  
satthena jīvitā voropentīti . . . Sugata bhavissatīti.

Sace pana te . . . jīvitā voropessanti . . . kinti bhavissatīti?

Sace mañi . . . jīvitā voropessanti, tattha me evaṃ  
bhavissati: Santi kho Bhagavato sāvakā kāyena ca jīvitena  
ca aṭṭiyamānā<sup>1</sup> jigucchamānā satthahārakāni pariyesanti.  
Tam me idaṃ apariyitthaṃ<sup>2</sup> yeva satthahārakāni laddhaṃ ti.  
Evam ettha, Bhagavā, bhavissati; evam ettha, Sugata,  
bhavissatīti.

Sādhū sādhū, Puṇṇa. Sakkhissasi kho tvaṃ, Puṇṇa,  
iminā damupasamena samannāgato Sunāparantasmiṃ jana-  
pade viharituṃ. Yassa dāni tvaṃ, Puṇṇa, kālam mañ-  
ñasīti.

Atha kho āyasmā Puṇṇo Bhagavato bhāsitaṃ abhinan-  
ditvā anumoditvā utṭhāy' āsanā Bhagavantam abhivādetvā  
padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaraṃ  
āḍaya yena Sunāparanto janapado tena cārikaṃ pakkāmi.  
Anupubbena cārikaṃ caramāno yena Sunāparanto janapado  
tad avasari. Tatra sudāṃ āyasmā Puṇṇo Sunāparantasmiṃ  
janapade viharati. Atha kho āyasmā Puṇṇo ten' ev' antara-  
vassena pañcamattāni upāsakasatāni paṭipādesi,<sup>3</sup> ten' ev'  
antaravassena pañcamattāni upāsikāsatāni paṭipādesi, ten'  
ev' antaravassena tisso vijjā sacchi-akāsi.<sup>4</sup> Atha kho āyasmā  
Puṇṇo aparena samayena parinibbāyi.

Atha kho sambahulā bhikkhū yena Bhagavā ten' upa-  
sāṃkamimsu upasāṃkamitvā Bhagavantam abhivādetvā  
ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te  
bhikkhū Bhagavantam etad avocuṃ: Yo so, bhante, Puṇṇo

<sup>1</sup> So Si; S<sup>kv</sup> addhiyamānā,—S<sup>k</sup> adding hariyamānā. <sup>2</sup> So  
S<sup>kv</sup>; Si apariyitthaṃ. <sup>3</sup> So S<sup>kv</sup>; Si paṭidesesi. <sup>4</sup> Si sacchakāsi.



nāma kulaputto Bhagavatā saṅkhittena ovādena ovadito, so kālakato. Tassa kā gati, ko abhisamparāyo ti?

Paṇḍito, bhikkhave, Puṇṇo kulaputto; paccapādi dhammassānudhammaṃ; na ca maṃ dhammādhikaraṇaṃ viheṭhesi. Parinibbuto, bhikkhave, Puṇṇo kulaputto ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

PUNṆOVĀDASUTTAM TATIYAM.

146.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvathiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Mahāpajāpati Gotamī pañcamattehi bhikkhunisatehi saddhiṃ yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʒhitā kho Mahāpajāpati Gotamī Bhagavantam etad avoca:—Ovadatu, bhante, Bhagavā bhikkhuniyo; anusāsatu, bhante, Bhagavā bhikkhuniyo; karotu, bhante, Bhagavā bhikkhunīnaṃ dhammikathan ti.

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyāyena; āyasmā pana Nandako na icchati bhikkhuniyo ovadituṃ pariyāyena. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Kassa nu kho, Ānanda, ajja pariyāyo bhikkhuniyo ovadituṃ pariyayenāti?—Nandakassa, bhante, pariyāyo bhikkhuniyo ovadituṃ pariyāyena;<sup>1</sup> ayaṃ, bhante, āyasmā Nandako na icchati bhikkhuniyo ovadituṃ pariyayenāti.—Atha kho Bhagavā āyasmantaṃ Nandakaṃ āmantesi: Ovada, Nandaka, bhikkhuniyo: anusāsa, Nandaka, bhikkhuniyo; karohi tvaṃ, brāhmaṇa, bhikkhunīnaṃ dhammikathan ti. Evam bhante ti kho so

<sup>1</sup> So S<sup>47</sup>. For Nandakassa . . . pariyāyena Si (which notes that Sinhalese reading is as in text) reads: sabbe<sup>h</sup> eva bhante kato pariyāyo bhikkhuniyo ovadituṃ pariyāyena; ayaṃ (&c.).



āyasmā Nandako Bhagavato paṭissutvā pubbaṇhasamayam nivāsetvā pattacīvaram ādaya Sāvattim piṇḍāya pāvisi. Sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭṭik-kanto attadutiyo yena Rājakārāmo ten' upasamkami. Addasāsum kho tā bhikkhuniyo āyasmantaṃ Nandakaṃ dūrato va āgacchantam disvāna āsanam paññāpesum udakaṃ ca pādānam upaṭṭhapesum. Nisīdi kho āyasmā Nandako paññatte āsane, nisajja pāde pakkhālesi. Tā pi kho bhikkhuniyo āyasmantaṃ Nandakaṃ abhivādetvā ekamantaṃ nisīdissu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā Nandako etad avoca:—Paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi<sup>1</sup> Ājānāmāti<sup>2</sup> 'ssa vacanīyam; na ājānantīhi Na ājānāmāti<sup>2</sup> 'ssa vacanīyam. Yassā vā pan' assa kaṅkhā vā vimati vā, aham eva tattha paṭipucchitabbo:—Idam bhante katham,—imassa kvattho ti.

Ettakena pi mayam, bhante, ayyassa Nandakassa attamanā abhiraddhā<sup>2</sup> yaṃ no ayyo Nandako pavāretīti.

Tam kiṃ maññatha, bhaginiyo? Cakkhum niccam vā aniccam vā ti?

Aniccam, bhante.

Yaṃ panāniccam, dukkham vā tam sukham vā ti?

Dukkham, bhante.

Yaṃ panāniccam dukkham vipariṇāmadhammam, kallaṃ nu tam samanupassituṃ: Etam mama, eso 'ham asmi, so me attā ti?

No h' etam, bhante.

Tam kiṃ maññatha, bhaginiyo? Sotam niccam vā aniccam vā ti? Aniccam, bhante.—Ghānam niccam vā aniccam vā ti? Aniccam, bhante.—Jivhā niccā vā aniccā vā ti? Aniccā, bhante.—Kāyo nicco vā anicco vā ti? Anicco, bhante.—Mano nicco vā anicco vā ti? Anicco, bhante. Yaṃ panāniccam dukkham vā tam sukham vā ti? Dukkham, bhante. Yaṃ panāniccam dukkham vipariṇā-

<sup>1</sup> So S<sup>vy</sup> here and infra. Si reads: tattha ājānantīti ājānāmāti 'ssa v.; na ājānantīti, &c.

<sup>2</sup> So S<sup>vy</sup>; Si abhinandāma,—adding note that Sinhalese reading is as in text.



madhammaññi kallaṇaṇu taṇhi samanupassitun : Etāhi mama,  
eso 'haṃ asmi, so me attā ti?

No h' etaui, bhante. T'aiñ kissa hetu? Pubbe va no  
h' etaui, bhante, yathābhūtañ sammappaññāya sudiṭṭhañ :  
Iti p' ime cha ajjhattikā āyatanañ aniccā ti.

Sādhū sādhū, bhagīniyo ; evaṃ h' etaṃ, bhagīniyo, hoti ariyasāvakaṣa yathābhūtaṃ saṃmaṇṇāyā paṣṣato. Taṃ kiṃ maṇṇaṭha, bhagīniyo ? Ruṇā niccā vā aniccā vā ti ?

Aniccā, bhante.

Yam panāniccam dukkham vā tam sukham vā ti?

Dukkham, bhante.

Yam panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ  
 nu taṃ samanupassituṃ : Etaṃ mama, eso 'haṃ asmi, so  
 me attā ti ?

No h' etam, bhante.

Taṃ kiṃ maññatha, bhaginiyo? Saddā niccā vā aniccā vā ti? Aniccā, bhante. Gandhā niccā vā aniccā vā ti? Aniccā, bhante. Rasā niccā vā aniccā vā ti? Aniccā, bhante. Phoṭṭhabbā niccā vā aniccā vā ti? Aniccā, bhante. Dhammā niccā vā aniccā vā ti? Aniccā, bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti? Dukkhaṃ, bhante. Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ . . . attā ti?

No h' etain, bhante. Tain kissa hetu? Pubbe va no h' etain, bhante, yathābhūtain sammappaññāya sudiṭṭhain: Iti p' inne cha bāhirā āyatanā aniccā ti.

Sādhū sādhu, bhaginiyo; evaṃ h' etaṃ, bhaginiyo, hoti ariyasāvakaṣa yathābhūtaṃ sammappaññāya passato. Taṃ kim maññatha, bhaginiyo? Cakkhuvinnāṇaṃ niccaṃ vā aniccaṃ vā ti?

Aniccaṃ, bhante.

Yam panāniccam dukkham vā tam sukham vā ti?

Dukkham bhante.

Yam panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ  
nu taṃ . . . . attā ti?

No h' etam, bhante.



Tam kim maññātha, bhaginiyo? Sotavinnāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ, bhante. Ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ, bhante. Kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ, bhante. Manoviññāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ, bhante. Yam panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā it? Dukkhaṃ, bhante. Yam panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ . . . attā ti?

No h' etaṃ, bhante. Tam kissa hetu? Pubbe va no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ : Iti p' ime cha viññāṇakāyā aniccā ti.

Sādhū, sādhū, bhaginiyo ; evaṃ h' etaṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya pas-sato.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telam pi aniccaṃ vipariṇāmadhammaṃ vaṭṭi pi aniccā vipariṇāmadhammā acci pi aniccā vipariṇāmadhammā ābhā pi aniccā vipariṇāmadhammā ; yo nu kho, bhaginiyo evaṃ vadeyya : Amussa telappadīpassa jhāyato telam pi aniccaṃ vipariṇāmadhammaṃ vaṭṭi pi aniccā vipariṇāmadhammā acci pi aniccā vipariṇāmadhammā, yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā ti,—sammā nu kho so, bhaginiyo, vadamāno vadeyyāti?

No h' etaṃ, bhante. Tam kissa hetu? Amussa hi, bhante, telappadīpassa jhāyato telam pi aniccaṃ vipariṇāmadhammaṃ vaṭṭi pi aniccā vipariṇāmadhammā acci pi aniccā vipariṇāmadhammā, pagev' assa ābhā aniccā vipariṇāmadhammā ti.

Evam eva kho, bhaginiyo, yo nu kho evam vadeyya : Cha kho 'me ajjhattikā āyatanā aniccā, yaṃ ca kho cha ajjhattike āyatane paṭicca patisaṃvedemi sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhammaṃ ti,—sammā nu kho so, bhaginiyo, vadamāno vadeyyāti?

No h' etaṃ, bhante. Tam kissa hetu? Tajjam tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti.



Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantīti.<sup>1</sup>

Sādhū sādhū, bhagīniyo; evaṃ h' etaṃ, bhagīniyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhagīniyo, mahato rukkhassa tiṭṭhato sāravato mūlam pi aniccaṃ vipariṇāmadhammaṃ khandho pi anicco vipariṇāmadhammo sākāpalāsaṃ pi aniccaṃ vipariṇāmadhammaṃ chāyā pi aniccā vipariṇāmadhammā; yo nu kho evaṃ vadeyya: Amussa mahato rukkhassa tiṭṭhato sāravato mūlam pi aniccaṃ vipariṇāmadhammaṃ khandho pi anicco vipariṇāmadhammo sākāpalāsaṃ pi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā ti,—sammā nu kho so, bhagīniyo, vadamāno vadeyyāti?

No h' etaṃ, bhante. Taṃ kissa hetu? Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlam pi aniccaṃ vipariṇāmadhammaṃ khandho pi anicco vipariṇāmadhammo sākāpalāsaṃ pi aniccaṃ vipariṇāmadhammaṃ, pagev' assa chāyā aniccā vipariṇāmadhammā ti.

Evam eva kho, bhagīniyo, yo nu kho evaṃ vadeyya: Cha kho 'me bāhirā āyatanaṃ aniccā vipariṇāmadhammā yaṃ ca kho cha bāhire āyatane paṭicca paṭisaṃvedemi sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā taṃ niccaṃ dhuvāṃ sassataṃ avipariṇāmadhammaṃ ti,—sammā nu kho so, bhagīniyo, vadamāno vadeyyāti?

No h' etaṃ, bhante. Taṃ kissa hetu? Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti, tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantīti.

Sādhū sādhū, bhagīniyo; evaṃ h' etaṃ, bhagīniyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhagīniyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ vikanteyya, anupahacca antaraṃ maṇsakāyaṃ, anupahacca bāhiraṃ cammakāyaṃ, yaṃ yad eva tattha antarā cilīmaṃ antarā nahārū antarā bandhanaṃ, taṃ tad eva tiṇhena

<sup>1</sup> So S<sup>ky</sup>; Si nirujjhantīti and (supra) uppajjati.



govikantanena sañchindeyya saṅkanteyya samparikanteyya, sañchinditvā saṅkantitvā samparikantitvā vidhūnitvā bāhirāṇi cammakāyaṇi ten' eva cammena taṇi gāvīṇi paṭicchādetvā evaṇi vadeyya : Tathevāyaṇi gāvī saṇyuttā iminā cammenāti,—sammā nu kho so, bhagīniyo, vadamāno vadeyyāti?

No h' etam, bhante. Taṇi kissa hefu? Āsu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāvīṇi vadhitvā . . . taṇi gāvīṇi paṭicchādetvā kiñcāpi so evaṇi vadeyya : Tathevāyaṇi gāvī saṇyuttā iminā cammenāti, atha kho sā gāvī visaṇyuttā tena cammenāti.<sup>1</sup>

Upamā kho me ayaṇi, bhagīniyo, katā atthassa viññāpanāya. Ayam ev' ettha attho : Antaro maṇisakāyo ti kho, bhagīniyo, channetaṇi ajjhattikānaṇi āyatanānaṇi adhivacanaṇi ; bāhiro cammakāyo ti kho, bhagīniyo, channetaṇi bāhirānaṇi āyatanānaṇi adhivacanaṇi ; antarā cilīmaṇi antarā nahārū antarā bandhanan ti kho, bhagīniyo, nandirāgass' etaṇi adhivacanaṇi ; tiṇhaṇi govikantanāṇi ti kho, bhagīniyo, ariyāy' etaṇi paññāya adhivacanaṇi, yāyaṇi ariyā paññā antarā kilesaṇi antarā saṇhyojanaṇi antarā bandhanaṇi sañchindati saṅkantati samparikantati.

Satta kho ime, bhagīniyo, bojhaṅgā yesaṇi bhāvitattā bahulikatattā bhikkhu āsavānaṇi khayā anāsavaṇi cetovimuttiṇi paññāvimuttiṇi diṭṭh' eva dhamme sayāṇi abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhagīniyo, bhikkhu satisambojjhaṅgaṇi bhāveti vivekanisitaṇi virāganissitaṇi nirodhanissitaṇi vossaggaparīṇāmiṇi,<sup>2</sup> dhammavicayasambojjhaṅgaṇi bhāveti, viriyasambojjhaṅgaṇi bhāveti, pītisambojjhaṅgaṇi bhāveti, passaddhisambojjhaṅgaṇi bhāveti, samādhisambojjhaṅgaṇi bhāveti, upekhāsambojjhaṅgaṇi bhāveti vivekanissitaṇi virāganissitaṇi nirodhanissitaṇi vossaggaparīṇāmiṇi. Ime kho, bhagīniyo, satta bojhaṅgā yesaṇi bhāvitattā bahulikatattā bhikkhu āsavānaṇi khayā . . . upasampajja viharatīti.

<sup>1</sup> S<sup>ky</sup> Si cammena.

<sup>2</sup> So S<sup>ky</sup> ; Si v—am,—with note that the Sinhalese reading is as in text.



Atha kho āyasmā Nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi : Gacchatha, bhaginiyo ; kālo ti.

Atha kho tā bhikkhuniyo āyasmato Nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ āyasmantaṃ Nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṃkaminissu upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. Ekamantaṃ ʔhitā kho tā bhikkhuniyo Bhagavā etad avoca : Gacchatha, bhikkhuniyo ; kālo ti. Atha kho tā bhikkhuniyo Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkaminissu. Atha kho Bhagavā acirapakkantāsu tāsu bhikkhunissu bhikkhū āmantesi :—Seyyathāpi, bhikkhave, tadahu 'posathe cātuddase na hoti bahuno janassa kaṅkhā vā vimati vā : Ūno nu kho cando, puṇṇo nu kho cando ti ; atha kho ūno cando tveva hoti ;—evam eva kho, bhikkhave, tā bhikkhuniyo Nandakassa dhammadesanāya attamaṇā c'eva honti no ca kho paripuṇṇasaṃkappā ti.

Atha kho Bhagavā āyasmantaṃ Nandakaṃ āmantesi : Tena hi tvaṃ, Nandaka, sve pi tā bhikkhuniyo ten' ev' ovādena ovadeyyāsīti.

Evam bhante ti kho āyasmā Nandako Bhagavato paccassosi.

Atha kho āyasmā Nandako tassā rattiyaṃ accayena pubbaṃhasanayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṭikkanto attadutiyo yena Rājakārāmo ten' upasaṃkami. Addasāsuṃ kho tā bhikkhuniyo āyasmantaṃ Nandakaṃ dūrato va āgacchantāṃ disvāna āsanaṃ paññāpesuṃ udakaṃ ca pādānaṃ upaṭṭhapesuṃ. Nisīdi kho āyasmā Nandako paññatte āsane, nisajja pāde pakkhālesi. Tā pi kho bhikkhuniyo āyasmantaṃ Nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā Nandako etad avoca :—Paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi Ājānāmāti 'ssa vacaniyaṃ, na ājānantīhi Na ājānāmāti 'ssa vacaniyaṃ. Yassā vā paṇ' assa kaṅkhā vā vimati vā, aham eva tattha



paṭipucchitabbo : Idam, bhante, katham,—inassa kvattho ti?

Ettakena pi mayam, bhante, ayyassa Nandakassa attamanā abhiraddhā, yaṃ no ayyo Nandako pavāretēti.

Tam kiṃ maññatha, bhaginiyo? Cakkhum niccam vā aniccam vā ti?—Aniccam, bhante.—Yam panāniccam . . . (*cf. as above, page 271, line 21, to page 276, line 2*). . . . . Gacchatha, bhikkhuniyo; kālo ti.

Atha kho Bhagavā acirapakkantāsu tāsū bhikkhunīsū bhikkhū āmantesi :—Seyyathāpi, bhikkhave, tadahu 'posathe pannarase na hoti bahunō janassa kaṅkhā vā vimati vā : Ūno nu kho cando, puṇṇo nu kho cando ti; atha kho puṇṇo cando tveva hoti;—evam eva kho, bhikkhave, tā bhikkhuniyo Nandakassa dhammadesanāya attamanā c' eva paripuṇṇasamikkappā ca. Tāsam, bhikkhave, pañcannam bhikkhunīsatanam yā pacchimā bhikkhunī sā sotapannā avinipātadhammā niyatā sambodhiparāyanā ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### NANDAKOVĀDASUTTAM CATUTTHAM.

### 147.

Evam me sutam. Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavato rahogatassa patissallīnassa evam cetaso parivitakko udapādi :<sup>1</sup> Paripakkā kho Rāhulassa vimutti paripācāniyā dhammā; yannūnāham Rāhulam uttarim āsavānam khaye vineyyam ti. Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattaivaram ādāya Sāvattihīm piṇḍāya pāvisi. Sāvattihīyam piṇḍāya caritvā pacchābhattam piṇḍapāta-paṭikkanto āyasmantaṃ Rāhulam āmantesi : Gaṇhāhi, Rāhula, nisīdanam, yen' Andhavanam ten' upasamkamissāma



divāvihārāyāti. Evañ bhante ti kho āyasmā Rāhulo Bhagavato paṭissutvā nisīdanāñ ādāya Bhagavantāñ<sup>1</sup> piṭṭhito piṭṭhito anubandhi.

Tena kho pana samayena anekāni devatāsahassāni Bhagavantāñ anubandhāni honti: Ajja Bhagavā āyasmantāñ Rāhulāñ uttarīñ āsavānāñ khaye vinessatīti.

Atha kho Bhagavā Andhavanāñ ajjhogahetvā aññatarasmiñ rukkhamaḷe paññatte āsane nisīdi. Āyasmā pi kho Rāhulo Bhagavantāñ abhivādetvā ekamantāñ nisīdi. Ekamantāñ nisinnāñ kho āyasmantāñ Rāhulāñ Bhagavā etad avoca: Tañ kim maññasi, Rāhula? Cakkhuñ niccāñ vā aniccāñ vā ti?

Aniccāñ, bhante.

Yañ panāniccāñ, dukkhāñ vā tañ sukhañ vā ti?

Dukkhāñ, bhante.

Yañ panāniccāñ dukkhāñ vipariṇāmadhammāñ, kallañ nu tañ samanupassituñ: Etañ mama, eso 'ham asmi, eso me attā ti?

No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Rūpā niccā vā aniccā vā ti?

Aniccā, bhante.

Yañ panāniccāñ, dukkhāñ vā tañ sukhañ vā ti?

Dukkhāñ, bhante.

Yañ panāniccāñ dukkhāñ vipariṇāmadhammāñ, kallañ nu tañ samanupassituñ: Etañ mama, eso 'ham asmi, eso me attā ti?

No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Cakkhuyiññāpāñ niccāñ vā aniccāñ vā ti?

Aniccāñ, bhante.

Yañ panāniccāñ, dukkhāñ vā tañ sukhañ vā ti?

Dukkhāñ, bhante.

Yañ panāniccāñ dukkhāñ vipariṇāmadhammāñ . . . attā ti?

<sup>1</sup> So Śi; S<sup>o</sup> Bhagavato,—omitting second piṭṭhito.



No h' etañ bhante.

Tañ kim maññasi Rāhula? Cakkhusamphasso nicco vā anicco vā ti?—Anicco, bhante . . . No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Yañ idaṃ<sup>1</sup> cakkhusamphassapaccayā uppajjati vedanāgatañ saññāgatañ saṅkhāragatañ viññāpagatañ, tam pi niccañ vā aniccañ vā ti?—Aniccañ, bhante . . . No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Sotañ niccañ vā aniccañ vā ti?—Aniccañ, bhante—pe—. Ghānañ niccañ vā aniccañ vā ti? Aniccañ, bhante—pe—. Jivhā niccā vā aniccā vā ti? Aniccā, bhante—pe—. Kāyo nicco vā anicco vā ti? Anicco, bhante—pe—. Mano nicco vā anicco vā ti?—Anicco, bhante. Yam panāniccañ . . . No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Dhammā niccā vā aniccā vā ti?—Aniccā, bhante. . . . No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Manoviññāpañ niccañ vā aniccañ vā ti?—Aniccañ, bhante . . . No h' etañ bhante.

Tañ kim maññasi, Rāhula? Manosamphasso nicco vā anicco vā ti?—Anicco, bhante . . . No h' etañ, bhante.

Tañ kim maññasi, Rāhula? Yam p' idaṃ manosamphassapaccayā uppajjati vedanāgatañ saññāgatañ saṅkhāragatañ viññāpagatañ, tam pi niccañ vā aniccañ vā ti?—Aniccañ, bhante . . . No h' etañ, bhante.

Evañ passaṃ, Rāhula, sutavā ariyasāvako cakkhusmiṃ<sup>2</sup> nibbindati rūpesu nibbindati cakkhuviññāpe nibbindati cakkhusamphasse nibbindati; yam p' idaṃ cakkhusamphassapaccayā uppajjati vedanāgatañ saññāgatañ saṅkhāragatañ viññāpagatañ, tasmim pi nibbindati. Sotasmiṃ nibbindati, saddesu nibbindati, ghānasmiṃ nibbindati, gandhesu nibbindati, jivhāya nibbindati, rasesu nibbindati, kāyasmiṃ nibbindati, phoṭṭhabbesu nibbindati, manasmiṃ nibbindati, dhammesu nibbindati,<sup>3</sup> manoviññāpe nibbindati, manosamphasse nibbindati. Yam p' idaṃ manosamphassa-

<sup>1</sup> Si yam idaṃ,—with note that the Sinhalese reading is yam p' idaṃ.      <sup>2</sup> Si cakkhusmiṃ pi (and infra rūpesu pi, &c.)

<sup>3</sup> S<sup>ky</sup> omit dh. n.



paccayā uppajjati vedanāgatañ saññāgatañ saṅkhāragatañ viññāṇagatañ, tasmiñ pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiñ vimuttam itī ñāṇaṃ hoti: Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.

Idaṃ avoca Bhagavā. Āyasmā Rahulo Bhagavato bhāsitaṃ abhinandīti. Imasmiñ kho pana veyyākaraṇasmiñ bhaññamāne, āyasmato Rāhulassa anupādāya āsavehi cittaṃ vimucci. Tāsaṃ c' anekānaṃ devatāsahassānaṃ virajāṃ vītamalaṃ dhammacakkhuṃ udapādi: Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ ti.

CŪḤARĀHULO VĀDASUTTAṀ PAṆCAMAṀ.

## 148.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—Dhammaṃ vo, bhikkhave, desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipurnaṃ parisuddhaṃ brahmacariyaṃ pakāsisāmi, yadidaṃ cha chakkāni. Taṃ supātha sādhukaṃ manasika-rotha bhāsissāmi. Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha tanhākāyā veditabbā.

Cha ajjhattikāni āyatanāni veditabbāni itī ti kho paṇ' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Cakkhāyatanāni sotāyatanāni ghāṇāyatanāni jivhāyatanāni kāyāyatanāni manāyatanāni. Cha ajjhattikāni āyatanāni veditabbāni itī ti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ. Idaṃ paṭhamāṃ chakkāni.



Cha bāhirāni āyatanāni veditabbānīti iti kho pan' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Rūpāyatanāni saddāyatanāni gandhāyatanāni rasāyatanāni phoṭṭhabbāyatanāni dhammāyatanāni. Cha bāhirāni āyatanāni veditabbānīti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ. Idam dutiyāṃ chakkam.

Cha viññāpakāyā veditabbā ti iti kho pan' etaṃ vuttaṃ. Kiṃ c' etaṃ paṭicca vuttaṃ? Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññānaṃ; soṭaṃ ca paṭicca sadde ca uppajjati sotaviññānaṃ; ghānaṃ ca paṭicca gandhe ca uppajjati ghānaviññānaṃ; jivhaṃ ca paṭicca rase ca uppajjati jivhāviññānaṃ; kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ; manaṃ ca paṭicca dhamme ca uppajjati manoviññānaṃ. Cha viññāpakāyā veditabbā ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ. Idam tatiyāṃ chakkam.

Cha phassakāyā veditabbā ti iti kho . . . paṭicca vuttaṃ? Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tiṇṇaṃ saṃgati phasso; soṭaṃ ca paṭicca sadde ca uppajjati sotaviññānaṃ, tiṇṇaṃ saṃgati phasso; ghānaṃ ca paṭicca gandhe ca uppajjati ghānaviññānaṃ, tiṇṇaṃ saṃgati phasso; jivhaṃ ca paṭicca rase ca uppajjati jivhāviññānaṃ, tiṇṇaṃ saṃgati phasso; kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ, tiṇṇaṃ saṃgati phasso; manaṃ ca paṭicca dhamme ca uppajjati manoviññānaṃ, tiṇṇaṃ saṃgati phasso. Cha phassakāyā veditabbā ti iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ. Idam catutthāṃ chakkam.

Cha vedanākāyā veditabbā ti iti . . . paṭicca vuttaṃ? Cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññānaṃ, tiṇṇaṃ saṃgati phasso, phassapaccayā vedanā; soṭaṃ ca paṭicca sadde ca uppajjati sotaviññānaṃ; ghānaṃ ca paṭicca gandhe ca uppajjati ghānaviññānaṃ; jivhaṃ ca paṭicca rase ca uppajjati jivhāviññānaṃ; kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ; manaṃ ca paṭicca dhamme ca uppajjati manoviññānaṃ, tiṇṇaṃ saṃgati phasso, phassa-paccayā vedanā. Cha vedanākāyā veditabbā ti iti yaṃ



tañ vuttañ idam etañ paṭicca vuttañ. Idañ pañcamañ chakkam.

Cha taṇhākāyā veditabbā ti iti . . . vuttañ? Cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuvinnāṇañ, tiṇṇañ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañ ca paṭicca sadde ca uppajjati sotaviññāṇañ; ghāṇañ ca paṭicca gandhe ca uppajjati ghānaviññāṇañ; jivhañ ca paṭicca rase ca uppajjati jivhaviññāṇañ; kāyañ ca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇañ; manañ ca paṭicca dhamme ca uppajjati manoviññāṇañ, tiṇṇañ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. Cha taṇhākāyā veditabbā ti iti yañ tañ vuttañ idam etañ paṭicca vuttañ, Idañ chaṭṭhañ chakkam.

Cakkhuñ attā ti yo vadeyya, tañ na uppajjati. Cakkhussa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evaṃ āgatañ<sup>1</sup> hoti; tasmā tañ na uppajjati, Cakkhuñ attā ti yo vadeyya; iti cakkhuñ anattā. Rūpā attā ti yo vadeyya, tañ na uppajjati. Rūpānañ uppādo pi vayo pi uppajjati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evaṃ āgatañ hoti; tasmā tañ na uppajjati, Rūpā attā ti yo vadeyya; iti cakkhuñ anattā, rūpā anattā. Cakkhuvinnāṇañ attā ti yo vadeyya, tañ na uppajjati. Cakkhuvinnāṇassa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evaṃ āgatañ hoti; tasmā tañ na uppajjati, Cakkhuvinnāṇañ attā ti yo vadeyya; iti cakkhuñ anattā rūpā anattā cakkhuvinnāṇañ anattā. Cakkhusamphasso attā ti yo vadeyya, tañ na uppajjati. Cakkhusamphassassa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evaṃ āgatañ hoti; tasmā tañ na uppajjati, Cakkhusamphasso attā ti yo vadeyya; iti cakkhuñ anattā rūpā anattā cakkhuvinnāṇañ anattā cakkhusamphasso anattā. Vedanā attā ti yo vadeyya,

<sup>1</sup> So Si,—and S<sup>2</sup> infra; S<sup>3</sup> here āhatañ.



tañ na uppajjati. Vedanāya uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Vedanā attā ti yo vadeyya; iti cakkhuñ anattā rūpā anattā cakkhuviññānañ anattā cakkhusamphasso anattā vedanā anattā. Tañhā attā ti yo vadeyya, tañ na uppajjati. Tañhāya uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Tañhā attā ti yo vadeyya; iti cakkhuñ anattā rūpā anattā cakkhuviññānañ anattā cakkhusamphasso anattā vedanā anattā tañhā anattā. Sotañ attā ti yo vadeyya. Ghānañ attā ti yo vadeyya. Jivhā attā ti yo vadeyya. Kāyo attā ti yo vadeyya. Mano attā ti yo vadeyya, tañ na uppajjati. Manassa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Mano attā ti yo vadeyya; iti mano anattā. Dhammā attā ti yo vadeyya, tañ na uppajjati. Dhammassa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati. Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Dhammā attā ti yo vadeyya; iti mano anattā dhammā anattā. Manoviññānañ attā ti yo vadeyya, tañ na uppajjati. Manoviññānañ uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Manoviññānañ attā ti yo vadeyya; iti mano anattā dhammā anattā manoviññānañ anattā. Manosamphasso attā ti yo vadeyya, tañ na uppajjati. Manosamphassassa uppādo pi vayo pi paññāyati. Yassa kho pana uppādo pi vayo pi paññāyati, Attā me uppajjati ca veti cāti icc' assa evam āgatañ hoti; tasmā tañ na uppajjati, Manosamphasso attā ti yo vadeyya; iti mano anattā dhammā anattā manoviññānañ anattā manosamphasso anattā. Vedanā attā ti yo vadeyya, tañ na uppajjati. Vedanāya uppādo pi vayo pi paññāyati. Yassa kho pana



... veti cāti iccassa evam āgatañ hoti; tasmā tañ na uppajjati, Vedanā attā ti yo vadeyya; iti mano anattā dhammā anattā manoviññāpañ anattā manosaṃphasso anattā vedanā anattā. Taṇhā anattā ti yo vadeyya, tañ na uppajjati. Taṇhāya uppādo pi . . .; tasmā tañ na uppajjati, Taṇhā attā ti yo vadeyya; iti mano anattā dhammā anattā manoviññāpañ anattā manosaṃphasso anattā vedanā anattā taṇhā anattā.

Ayañ kho pana, bhikkhave, saṅkhāyasaṃudayagāminī paṭipadā:—Cakkhuñ: Etañ mama eso 'ham asmi eso me attā ti samanupassati. Rūpe: Etañ mama . . . attā ti samanupassati. Cakkhuvīññāpañ: Etañ mama . . . attā ti samanupassati. Cakkhusaṃphassañ: Etañ mama . . . attā ti samanupassati. Vedanañ: <sup>1</sup> Etañ mama . . . attā ti samanupassati. Taṇhañ: Etañ mama . . . attā ti samanupassati. Sotañ: Etañ mama; ghānañ: Etañ mama; jivhañ: Etañ mama; kāyañ: Etañ mama; Manañ: Etañ mama . . . attā ti samanupassati; Dhamme: Etañ mama . . . attā ti samanupassati; Manoviññāpañ: Etañ mama . . . attā ti samanupassati; <sup>2</sup> Manosaṃphassañ: Etañ mama . . . samanupassati; Vedanañ: Etañ mama . . . attā ti samanupassati; Taṇhañ: Etañ mama . . . attā ti samanupassati.

Ayañ kho pana, bhikkhave, saṅkhāyanirodhagāminī paṭipadā:—Cakkhuñ: N' etañ mama n' eso 'ham asmi na me so attā ti samanupassati; rūpe: N' etañ . . . attā ti samanupassati; cakkhuvīññāpañ: N' etañ . . . samanupassati; cakkhusaṃphassañ: N' etañ . . . samanupassati; vedanañ: N' etañ . . . samanupassati; taṇhañ: N' etañ mama . . . samanupassati. Sotañ: N' etañ mama; ghānañ: N' etañ mama; jivhañ: N' etañ mama; kāyañ: N' etañ mama; manañ: N' etañ mama . . . samanupassati; dhamme: N' etañ mama . . . samanupassati; manoviññāpañ: N' etañ mama samanupassati; manosaṃphassañ: N' etañ . . . samanupassati; vedanañ:

<sup>1</sup> S<sup>ky</sup> rūpe vedanañ.

<sup>2</sup> Si omits all down to taṇhañ.



N'etañ . . . samanupassati; tañhañ: N' etañ . . . samanupassati.

Cakkhuñ ca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṃgati phasso; phassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā. So sukhānaṃ vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati; tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati; tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayaṃ ca atthaṅgamaṃ ca assādaṃ ca ādīnavaṃ ca nissaraṇaṃ ca yathābhūtaṃ nappajānāti; tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivīnodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭhe va dhamme dukkhass' antakaro bhavissatīti n' etaṃ tñānaṃ vijjati. Sotaṃ ca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ. Ghānaṃ ca, bhikkhave, paṭicca gandhe ca . . . *etc. to* . . . manaṃ ca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṃgati phasso; phassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati; tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati; tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayaṃ ca atthaṅgamaṃ ca assādaṃ ca ādīnavaṃ ca nissaraṇaṃ ca yathābhūtaṃ nappajānāti; tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivīnodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭhe va dhamme dukkhass' antakaro bhavissatīti n' etaṃ tñānaṃ vijjati.



Cakkhuñ ca kho, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ tiṇṇaṃ saṅgati phasso phassapaccayā uppajjati vedayitāṃ sukhāṃ vā adukkhaṃ vā adukkhamasukhāṃ vā. So sukhāya vedanāya phutṭho samāno nābhinandati nābhivadati nājjhōsāya tiṭṭhati; tassa rāgānusayo nānuseti. Dukkāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattāḷiṇṇaṃ kandaṭṭhi na sammohaṃ āpajjati; tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phutṭho samāno tassā vedanāya samudayaṃ ca atthaṅgamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ pajānāti; tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivindetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭhe va dhamme dukkhassa antakaro bhavissatīti, ṭhānaṃ etaṃ vijjati. Sotaṃ ca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ; ghānaṃ ca, bhikkhave, paṭicca gandhe ca uppajjati gandhaviññāṇaṃ; jivhaṃ ca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ; kāyaṃ ca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ; manaṃ ca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitāṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā. So sukhāya vedanāya phutṭho samāno nābhinandati nābhivadati nājjhōsāya tiṭṭhati; tassa rāgānusayo nānuseti . . . antakaro bhavissatīti ṭhānaṃ etaṃ vijjati.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmīṃ nibbindatī rūpesu nibbindatī cakkhuviññāṇe nibbindatī cakkhusamphasse nibbindatī vedanāya nibbindatī taṇhāya nibbindatī. Sotasmiṃ nibbindatī saddesu nibbindatī; ghānasmiṃ nibbindatī gandhesu nibbindatī; jivhāya nibbindatī rasesu nibbindatī; kāyasmiṃ nibbindatī phoṭṭhabbesu nibbindatī; manasmiṃ nibbindatī dhammesu nibbindatī manoviññāṇe nibbindatī manosamphasse nibbindatī vedanāya nibbindatī taṇhāya nibbindatī. Nibbindam



virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam iti ñāṇaṃ hoti: Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. Inasmīṃ kho pana veyyākaraṇasmiṃ bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittaṇi vimuccinhsūti.

CHACHAKKASUTTAṀ<sup>1</sup> CHATTHAṀ.

## 149.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārame. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Mahāsālāyatanikaṃ vo, bhikkhave, desissāmi. Taṃ supātha sādhukaṃ manasikarotha bhāsissāmi. Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:—

Cakkhun, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yaṃ p' idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati rūpesu sārājati cakkhuviññāṇe sārājati cakkhusamphasse sārājati, yaṃ p' idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim pi sārājati. Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti; taṃhā c' assa ponobhavikā nandirāgasahagatā tatra tatrābhinandinī, sā c' assa pavaḍḍhati. Tassa kāyikā pi darathā pavaḍḍhanti,

<sup>1</sup> So Si Bu; S<sup>vy</sup> Chachakkanāmo yasuttanto.



cetasikā pi darathā pavaḍḍhanti, kāyikā pi santāpā pavaḍḍhanti, cetasikā pi santāpā pavaḍḍhanti, kāyikā pi pariāhā pavaḍḍhanti, cetasikā pi pariāhā pavaḍḍhanti. So kāyadukkham<sup>1</sup> pi cetodukkham pi paṭisaṁvedeti.

Sotariṁ, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ ; ghānaṁ, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ : jivhaṁ, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ ; kāyaṁ, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ ; manaṁ, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ, dhamme, bhikkhave, ajānaṁ apassaṁ yathābhūtaṁ, manoviññāpaṁ ajānaṁ apassaṁ yathābhūtaṁ, manosaṁphassaṁ ajānaṁ apassaṁ yathābhūtaṁ, yaṁ p' idaṁ manosaṁphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ajānaṁ apassaṁ yathābhūtaṁ, manasmiṁ sārāj-jati dhammesu sārāj-jati manoviññāpe sārāj-jati manosaṁphasse sārāj-jati, yaṁ p' idaṁ manosaṁphassapaccayā . . . cetasikā pi pariāhā pavaḍḍhanti. So kāyadukkham pi cetodukkham pi paṭisaṁvedeti.

Cakkhuṁ ca kho, bhikkhave, jānaṁ passaṁ yathābhūtaṁ, rūpe jānaṁ passaṁ yathābhūtaṁ, cakkhuviññāpaṁ jānaṁ passaṁ yathābhūtaṁ, cakkhusamphassaṁ jānaṁ passaṁ yathābhūtaṁ, yaṁ p' idaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā, tam pi jānaṁ passaṁ yathābhūtaṁ, cakkhusmiṁ na sārāj-jati rūpesu na sārāj-jati cakkhuviññāpe na sārāj-jati cakkhusamphasse na sārāj-jati, yaṁ p' idaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmim pi na sārāj-jati. Tassa asāraṭṭassa asaṁyuttassa asaṁmūlhasa ādināvānupassino viharato āyatim pañcupādānakkhandhā apacayaṁ gacchanti ; taṇhā c' assa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā c' assa pahīyati. Tassa kāyikā pi darathā pahīyanti, cetasikā pi darathā pahīyanti, kāyikā pi santāpā pahīyanti, cetasikā pi santāpā pahīyanti, kāyikā pi pariāhā

<sup>1</sup> So S<sup>ky</sup> Bu ; Si kāyikad.



pahiyanti, cetasikā pi pariḷāhā pahiyanti. So kāyasukhaṃ pi cetosukhaṃ pi paṭisaṃvedeti. Yā yathābhūtaṣṣa<sup>1</sup> dīṭṭhi, sā 'ssa hoti sammādīṭṭhi; yo yathābhūtaṣṣa saṃkappo, svāssa hoti sammāsaṃkappo; yo yathābhūtaṣṣa vāyāmo, svāssa hoti sammāvāyāmo; yā yathābhūtaṣṣa sati, sā 'ssa hoti sammāsati; yo yathābhūtaṣṣa samādhi, svāssa hoti sammāsamādhi. Pubbe va kho paṇ' assa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. Evam assāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāro pi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāro pi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāro pi iddhipādā bhāvanāpāripūriṃ gacchanti, pañca pi indriyāni bhāvanāpāripūriṃ gacchanti, pañca pi balāni bhāvanāpāripūriṃ gacchanti, satta pi bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Tass' ime dve dhammā yuganandhā<sup>2</sup> vattanti, samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā, te dhamme abhiññā pariññāti; ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati; ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti; ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti. Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? Pañcupādānakkhandhā ti 'ssa vacaṇīyaṃ,—seyyathidaṃ: rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṃkhārurupādānakkhandho viññāṇupādānakkhandho; ime dhammā abhiññā pariññeyyā. Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā cā bhava-taṇhā ca, ime dhammā abhiññā pahātabbā. Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca, ime dhammā abhiññā bhāvetabbā. Katame

<sup>1</sup> So S<sup>ky</sup> Bu; Si tathābhūtaṣṣa. <sup>2</sup> So S<sup>ky</sup> (here) & Bu; Si (and S<sup>ky</sup> infra) yuganaddhā. Bu: Yuganandhā ti ekakkhaṇikayuganandhā. Ete hi aññasmīṃ khaṇe samāpatti aññasmīṃ vipassanā ti evaṃ nānakkhaṇikā pi honti. Ariya-maggena pana ekakkhaṇikā.



ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca, ime dhammā abhiññā sacchikātabbā.

Sotari, bhikkhave, jānari passari yathābhūtam; ghanari, bhikkhave, jānari passari yathābhūtam; jivhari, bhikkhave, jānari passari yathābhūtam; kāyari, bhikkhave, jānari passari yathābhūtam; manari, bhikkhave, jānari passari yathābhūtam; dhamme, bhikkhave, jānari passari yathābhūtam; manoviññānari, bhikkhave, jānari passari yathābhūtam; manosamphassari, bhikkhave, jānari passari yathābhūtam, yam p' idari manosamphassapaccayā uppajjati vedayitari sukham vā dukkham vā adukkhamasukham vā tam pi jānari passari yathābhūtarī manasmiri na sārājjeti dhammesu na sārājjeti manoviññāne na sārājjeti manosamphasse na sārājjeti, yam p' idari manosamphassapaccayā . . cetasikā pi pariāhā pahiyanti. So kayasukham pi cetosukham pi patisamvedeti. Yā yathābhūtassa diṭṭhi, sā 'ssa hoti sammādiṭṭhi; yo yathābhūtassa saṅkappo . . . supariuddho hoti. Evam assāyari ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Tassa evam imari ariyari aṭṭhaṅgikari maggari. . . . Vijjā ca vimutti ca, ime dhammā abhiññā sacchikātabbā ti.

Idam avoca Bhagavā: Attamanā te bhikkhū Bhagavato bhāsitarī abhinandun ti.

MAHĀSĀLĀYATANIKASUTTAM<sup>1</sup> SATTAMAM.

## 150.

Evam me sutari. Ekari samayari Bhagavā Kosalesu cārikari caramāno mahatā bhikkhusaṅghena saddhiṃ yena Nagaravindan nāma Kosalānari brāhmaṇagāmo tad avasari. Assosuri kho Nagaravindeyyakā brahmaṇagahapatikā:— Samaro khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikari caramāno mahatā bhikkhusaṅghena

<sup>1</sup> So Bu S<sup>v</sup>; Si Sālāyatanavibhaṅgasuttari.



saddhiñ Nagaravindañ anuppatto; tañ kho pana bhavantañ Gotamañ evañ kalyāṇo kittisaddo abhuggato : Iti pi so Bhagavā arahañ . . . tathārūpānañ arahatañ dassanañ hotīti. Atha kho Nagaravindeyyakā brāhmaṇa-gahapatikā yena Bhagavā ten' upasāṅkamiṃsu, upasāṅkamitvā appekacce Bhagavatā saddhiñ sammodhiṃsu sammodaniyañ kathañ sārāṇiyañ vītisāretvā ekamantañ nisīdiṃsu,<sup>1</sup> appekacce yena Bhagavā ten' añjaliñ paṇametvā ekamantañ nisīdiṃsu, appekacce Bhagavato santike nāma-gottañ sāvetvā ekamantañ nisīdiṃsu, appekacce tuḥhībhūtā ekamantañ nisīdiṃsu. Ekamantañ nisinne kho Nagara-vindeyyake brāhmaṇagahapatike Bhagavā etad avoca :—

Sace vo, gahapatayo, aññatitthiyā paribbājakā evañ puccheyyūṃ : Kathaṃrūpā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā ti?—evañ puṭṭhā tumhe, gahapatayo, tesañ aññatitthiyaṇaṃ paribbājakānañ evañ byākareyyātha :—Ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu avitarāgā avitadosā avitamohā ajjhattañ avūpasantacittā samavisamañ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tañ kissa hetu? Mayam pi hi cakkhuviññeyyesu rūpesu avitarāgā avitadosā avitamohā ajjhattañ avūpasantacittā samavisamañ carāma kāyena vācāya manasā; tesaṃ no samacariyaṃ pi h' etañ uttariñ apassatañ; tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu, ghānaviññeyyesu gandhesu, jivhāviññeyyesu rasesu, kāyaviññeyyesu phoṭṭhabbesu, manoviññeyyesu dhammesu avitarāgā avitadosā avitamohā ajjhattañ avūpasantacittā samavisamañ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tañ kissa hetu? Mayam pi hi manoviññeyyesu dhammesu avitarāgā avitadosā avitamohā

<sup>1</sup> Si reads : Upasāṅkamitvā appekacce Bhagavantañ abhivādetvā ekamantañ nisīdiṃsu.



ajjhataṇṇi avūpasantacittā samavisamaṇi carāma kāyena vācāya manasā; tesan no samacariyaṇi pi h' etaṇi uttariṇi apassataṇi; tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā ti. Evaṇi puṭṭhā tumhe, gahapatayo, tesan aññatitthiyānaṇi paribbājākaṇaṇi evaṇi byākareyyātha.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṇi puccheyyuh:—Kathaññirūpā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā ti?—evaṇi puṭṭhā tumhe, gahapatayo, tesan aññatitthiyānaṇi paribbājākaṇaṇi evaṇi byākareyyātha:—Ye te samaṇabrāhmaṇā cakkhaviññeyyesu rūpesu vitarāgā vītadosā vītamohā ajjhataṇṇi vūpasantacittā samacariyaṇi caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Taṇi kissa hetu? Mayam pi hi cakkhaviññeyyesu rūpesu avitarāgā avītadosā avītamohā ajjhataṇṇi avūpasantacittā samavisamaṇi carāma kāyena vācāya manasā; tesan no samacariyaṇi pi h' etaṇi uttariṇi passataṇi; tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu, ghānaviññeyyesu gandhesu, jivhāviññeyyesu rasesu, kāyaviññeyyesu phoṭṭhabbesu, manoviññeyyesu dhammesu vitarāgā vītadosā vītamohā ajjhataṇṇi vūpasantacittā samacariyaṇi caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Taṇi kissa hetu? Mayam pi hi manoviññeyyesu dhammesu avitarāgā avītadosā avītamohā ajjhataṇṇi avūpasantacittā samavisamaṇi carāma kāyena vācāya manasā; tesan no samacariyaṇi pi h' etaṇi uttariṇi passataṇi; tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā ti. Evaṇi puṭṭhā tumhe, gahapatayo, tesan aññatitthiyānaṇi paribbājākaṇaṇi evaṇi byākareyyātha.

Sace te, gahapatayo, aññatitthiyā paribbājakā evaṇi puccheyyuh: Ke pan' āyasmantānaṇi ākāra, ke anvayā, yena tumhe āyasmanto evaṇi vadetha: Addhā te āyasmanto



vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā? —evaṃ puṭṭhā tumhe, gaḥapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ byākareyyātha: Tathā hi te āyasmanto araṇṇavanapattthāni pantāni senāsanaṃ paṭisevanti; na 'tthi kho pana tattha tathārūpā cakkhaviññeyyā rūpā ye disvā disvā abhirameyyuṃ; na 'tthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyuṃ; na 'tthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyuṃ; na 'tthi kho pana tattha tathārūpā jivhāviññeyyā rasā ye sāyitvā sāyitvā abhirameyyuṃ; na 'tthi tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhirameyyuṃ. Ime kho no, āvuso, ākāra, ime anvayā, yena mayam āyasmanto evaṃ vadema: Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā ti.—Evaṃ puṭṭhā tumhe, gaḥapatayo, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyāthāti.

Evaṃ vutte Nagaravindeyyakā brāhmaṇagahapatikā Bhagavantaṃ etad avocuṃ: Abhikkantaṃ, bho Gotama, abhikkantaṃ bho Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ vā . . . upāsake no bhavaṃ Gotamo dhāretu ajjatagge pānupete saraṇaṃ gate ti.

#### NAGARAVINDEYYASUTTAM ATTHAMAṀ.

### 151.

Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho āyasmā Sāriputto sāyaṇhasamayaṃ patisallānā vuṭṭhito yena Bhagavā ten' upasāṃkami upasāṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Sāriputtaṃ Bhagavā etad avoca: Vippa-



sannāni kho te, Sāriputta, indriyāni parisuddho chavivaṇṇo pariyodato. Katamena tvaṃ, Sāriputta, vihārena etarahi bahulaṃ viharasīti?

Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmi.

Sādhū sādhū, Sāriputta. Mahāpurisavihārena kira tvaṃ, Sāriputta, etarahi bahulaṃ viharasi. Mahāpurisavihāro h' esa, Sāriputta, yadidaṃ suññatā. Tasmātiha, Sāriputta, bhikkhu sace ākaṅkheyya: Suññatāvihārena etarahi<sup>1</sup> bahulaṃ vihareyyaṃ ti, tena, Sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ: Yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmīṃ ca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti?

Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmīṃ ca padese piṇḍāya acariṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha<sup>2</sup> cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti,—tena, Sāriputta, bhikkhunā tesāṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Yena cāhaṃ maggena . . . paṭikkamiṃ, na 'tthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānu-sikkhiṇā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ: Yena cāhaṃ maggena . . . paṭikkamiṃ, atthi nu kho me tattha sotaviññeyyesu saddesu—pe—gāhaviññeyyesu gāndhesu, jivhāviññeyyesu rasesu, kāyaviññeyyesu phoṭṭhabbesu, manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti?

<sup>1</sup> Si omits.



Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Yena cāhaṃ maggena . . . paṭikkamiṃ, atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti,—tena, Sāriputta, bhikkhunā tesu yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Yena cāhaṃ maggena . . . paṭikkamiṃ, na 'tthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vā pi cetaso ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusiikkhinā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ: Pahīnā nu kho me pañca kāmagaṇā ti? Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Appahīnā kho me pañca kāmagaṇā ti,—tena, Sāriputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyamitabbaṃ.

Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Pahīnā kho me pañca kāmagaṇā ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusiikkhinā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ: Pahīnā nu kho me pañca nīvaraṇā ti? Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Appahīnā kho me pañca nīvaraṇā ti,—tena, Sāriputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyamitabbaṃ. Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Pahīnā kho me pañca nīvaraṇā ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbaṃ ahorattānusiikkhinā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhu iti paṭisañcikkhitabbaṃ: Pariññātā nu kho me pañc' upādānakkhandhā ti? Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Apariññātā kho me pañc' upādānakkhandhā ti,—tena, Sāriputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyamitabbaṃ. Sace pana, Sāriputta, bhikkhu



paccavekkhamāno evaṃ jānāti: Pariññātā kho me pañc' upādānakkhandhā ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbhaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitā nu kho me cattāro satipaṭṭhānā ti? Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Abhāvitā kho me cattāro satipaṭṭhānā ti,—tena, Sāriputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamitabbhaṃ. Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Bhāvitā kho me cattāro satipaṭṭhānā ti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātabbhaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitā nu kho me cattāro sammappadhānā ti? Sace . . . vāyamitabbhaṃ. Sace pana . . . kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitā nu kho me cattāro iddhipādā ti? Sace . . . kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitāni nu kho me pañc' indriyānīti? Sace . . . kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitāni nu kho me pañca balānīti? Sace . . . kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvitā nu kho me satta bojjhaṅgā ti? Sace . . . kusalesu dhammesu.

Puna ca paraṃ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbhaṃ: Bhāvito nu kho me ariyo atthaṅgiko maggo ti? Sace, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Abhāvito kho me ariyo atthaṅgiko maggo ti,—tena, Sāriputta, bhikkhunā ariyassa atthaṅgikassa maggassa bhāvanāya vāyamitabbhaṃ. Sace pana, Sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti: Bhāvito kho me ariyo atthaṅgiko



maggo,—tena, Sāriputta, bhikkunā ten' eva pītipāmujjena vihātābbañ ahorattānusikkhinā kusalesu dhammesu.

Puna ca parañ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbāñ; Bhāvitā nu kho me samatho ca vipassanā cāti? Sace, Sāriputta, bhikkhu paccavekkhamāno evañ jānāti: Abhāvitā kho me samatho ca vipassanā cāti,—tena, Sāriputta, bhikkhunā samathavipassanānañ bhāvanāya vāyāmitabbāñ. Sace pana, Sāriputta, bhikkhu paccavekkhamāno evañ jānāti: Bhāvitā kho me samatho ca vipassanā cāti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātābbañ ahorattānusikkhinā kusalesu dhammesu.

Puna ca parañ, Sāriputta, bhikkhunā iti paṭisañcikkhitabbāñ: Sacchikatā nu kho me vijjā ca vimutti cāti? Sace, Sāriputta, bhikkhu paccavekkhamāno evañ jānāti: Asacchikatā kho me vijjā ca vipassanā cāti,—tena, Sāriputta, bhikkhunā vijjāya ca vimuttiyā ca sacchikiriyāya vāyāmitabbāñ. Sace pana, Sāriputta, bhikkhu paccavekkhamāno evañ jānāti: Sacchikatā kho me vijjā ca vimutti cāti,—tena, Sāriputta, bhikkhunā ten' eva pītipāmujjena vihātābbañ ahorattānusikkhinā kusalesu dhammesu.

Ye hi keci, Sāriputta, atītamaddhānañ samaṇā vā brāhmaṇā vā piṇḍapātañ parisodhesuñ, sabbe te evañ eva paccavekkhitvā paccavekkhitvā piṇḍapātañ parisodhesuñ. Ye pi<sup>1</sup> hi keci, Sāriputta, anāgatamaddhānañ samaṇā vā brāhmaṇā vā piṇḍapātañ parisodhessanti, sabbe te evañ eva paccavekkhitvā paccavekkhitvā piṇḍapātañ parisodhessanti. Ye pi hi keci, Sāriputta, etarañ samaṇā vā brāhmaṇā vā piṇḍapātañ parisodhenti, sabbe te evañ eva paccavekkhitvā paccavekkhitvā piṇḍapātañ parisodhenti. Tena hi<sup>2</sup> vo, Sāriputta, evañ sikkhitabbāñ; Paccavekkhitvā paccavekkhitvā piṇḍapātañ parisodhessāmāti. Evañ hi vo, Sāriputta, sikkhitabbāñ ti.

Idam avoca Bhagavā. Attamano āyasmā Sāriputto Bhagavato bhāsitañ abhinandīti.

PIṆḌAPĀTAPĀRISUDDHISUTTAM NAVAMAṆ.

<sup>1</sup> Si omits here et infra.

<sup>2</sup> Si tasmātiha.



## 152.

Evam me sutam. Ekam samayam Bhagavā Kajaṅgalāyam<sup>1</sup> viharati Mukheluvane.<sup>2</sup> Atha kho Uttaro māṇavo Pārāsariyantevāsī<sup>3</sup> yena Bhagavā ten' upasamkamhi, upasamkamitvā Bhagavatā saddhim sammodi sammodaniyam katham sārāṇiyam vītisāretvā ekamantanam nisīdi. Ekamantanam nisinnam kho Uttaram māṇavam Pārāsariyantevāsīn Bhagavā etad avoca: Deseti,<sup>4</sup> Uttara, Pārāsariyo brāhmaṇo sāvakānam indriyabhāvanam ti?

Deseti, bho Gotama, Pārāsariyo brāhmaṇo sāvakānam indriyabhāvanam ti.

Yathākatham pana,<sup>5</sup> Uttara, deseti Pārāsariyo brāhmaṇo sāvakānam indriyabhāvanam ti?

Idha, bho Gotama, cakkhunā rūpam na passati, sotena saddam na suṇāti; evam kho, bho Gotama, deseti Pārāsariyo brāhmaṇo sāvakānam indriyabhāvanam ti.

Evam sante kho, Uttara, andho bhāvitindriyo bhavissati badhiro bhāvitindriyo bhavissati, yathā Pārāsariyassa brāhmaṇassa vacanam. Andho hi, Uttara, cakkhunā rūpam na passati badhiro sotena saddam na suṇāti.

Evam vutte Uttaro māṇavo Pārāsariyantevāsī tuṇhībhūto maṅkubhūto pattakkhando adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho Bhagavā Uttaram Pārāsariyantevāsīn tuṇhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantaṃ appaṭibhānam viditvā āyasmantaṃ Ānandaṃ āmantesi: Aññathā kho, Ānanda, deseti Pārāsariyo brāhmaṇo<sup>6</sup> sāvakānam indriyabhāvanam; aññathā ca pana ariyassa vinaye anuttarā indriyabhāvanā hotīti.

Etassa Bhagavā kālo, etassa Sugata kālo, yam Bhagavā

<sup>1</sup> Si Kajj. <sup>2</sup> So Bu (one MS. Mukheluvane); S<sup>ky</sup> Muñceluvane; Si Veluvane. <sup>3</sup> So S<sup>ky</sup>; Si Pārāsiriyaṃ—.

<sup>4</sup> S<sup>ky</sup> add no.

<sup>5</sup> Si omits.

<sup>6</sup> Si adds ca.



ariyassa vinaye anuttaraṃ indriyabhāvaṇaṃ deseyya. Bhagavato sutvā bhikkhū dhāressantīti.

Tena h', Ānanda, supāhi sādhuṇaṃ manasikarohi bhāsissāmīti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad avoca :

Kathaṃ paṇ',<sup>1</sup> Ānanda, ariyassa vinaye anuttarā indriyabhāvaṇā hoti? Idh', Ānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ uppajjati amanāpaṃ uppajjati manāpāmanāpaṃ. So evaṃ pajānāti: Uppannaṃ kho me idaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ, taṃ ca kho saṅkhataṃ oḷārikaṃ paṭicca samuppannaṃ etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ upekhā ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekhā saṅghāti. Seyyathāpi, Ānanda, cakkhumā puriso ummiletvā<sup>2</sup> vā nimileyya<sup>3</sup> nimiletvā vā ummīleyya, —evam eva kho, Ānanda, yassa kassaci evaṃ sīghaṃ evaṃ tuvaṭaṃ evaṃ appakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati upekhā saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvaṇā cakkhuvīññeyyesu rūpesu.

Puna ca paraṃ, Ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ uppajjati amanāpaṃ uppajjati manāpāmanāpaṃ. So evaṃ pajānāti: . . . upekhā saṅghāti. Seyyathāpi, Ānanda, balavā puriso appakasirena accharikaṃ pahareyya, —evam eva kho, Ānanda, yassa kassaci evaṃ sīghaṃ evaṃ tuvaṭaṃ evaṃ appakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati upekhā saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvaṇā sotaviññeyyesu saddesu.

Puna ca paraṃ, Ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ . . . saṅghāti. Seyyathāpi,

<sup>1</sup> Si Kathaṃ ca.  
Si nimmileyya.

<sup>2</sup> So S<sup>ky</sup>; Si ummiletvā.

<sup>3</sup> So S<sup>ky</sup>;



Ānanda, isakapone <sup>1</sup> paduminipatte udakaphusitāni <sup>2</sup> pavattanti na saṅghāti, evam eva kho, Ānanda, yassa kassaci . . . . saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

Puna ca paraṃ, Ānanda, bhikkhuno jivhāya rasāni sāyivā uppajjati manāpaṃ . . . . saṅghāti. Seyyathāpi, Ānanda, balavā puriso jivhagge khelapiṇḍaṃ saṃyūhitvā appakasirena vameyya, <sup>3</sup>—evam eva kho, Ānanda, yassa kassaci . . . . saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

Puna ca paraṃ, Ānanda, bhikkhuno kāyena phoṭṭhabbāni phusivā uppajjati manāpaṃ . . . . saṅghāti. Seyyathāpi, Ānanda, balavā puriso sammīñjitāni vā bhāvaṃ pasāreyya pasāritāni vā bhāvaṃ sammīñjeyya, evam eva kho, Ānanda, yassa kassaci . . . . saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

Puna ca paraṃ, Ānanda, bhikkhuno manasā dhammāni viññāya uppajjati manāpaṃ . . . . saṅghāti. Seyyathāpi, Ānanda, puriso divasaṃ santatte ayothāle <sup>4</sup> dve vā tīni vā udakaphusitāni nipāteyya, dandho, Ānanda, udakaphusitānaṃ nipāto, atha kho taṃ khippam eva parikkhayaṃ pariyadānaṃ gaccheyya, <sup>5</sup>—evam eva kho, Ānanda, yassa kassaci . . . . saṅghāti. Ayaṃ vuccat', Ānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu.

Evam kho, Ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

Kathaṃ c', Ānanda, sekho hoti paṭipado? <sup>6</sup> Idh', Ānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ uppajjati amanāpaṃ uppajjati manāpāmanāpaṃ. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭhiyati <sup>7</sup> harāyati jigucchati. Sotena

<sup>1</sup> So S<sup>v</sup> Si; Bu (?) Isakaphaṇe. <sup>2</sup> Si throughout -phussitāni. <sup>3</sup> Si vameyya. <sup>4</sup> Si ayokaṭāhe. <sup>5</sup> S<sup>v</sup> gaccheyyum. <sup>6</sup> So S<sup>v</sup> infra (here paṭipado); Si paṭipādo. <sup>7</sup> So Si; S<sup>v</sup> aṭṭhiyati.



saddam sutvā, ghānena gandham ghāyivā, jivhāya rasam sāyivā, kāyena phoṭṭhabbam phusivā, manasā dhammam viññāya uppajjati manāpam uppajjati amanāpam uppajjati manāpāmanāpam. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena atṭhiyati harāyati jigucchati.—Evaṃ eva kho, Ānanda, sekho hoti pāṭipado.

Kathaṃ c', Ānanda, ariyo hoti bhāvitindriyo? Idh', Ānanda, bhikkhuno cakkhunā rūpam disvā uppajjati manāpam uppajjati amanāpam uppajjati manāpāmanāpam. So sace ākaṅkhati : Paṭikkūle<sup>1</sup> appaṭikkūlasaṇṇi vihareyyan ti appaṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Appaṭikkūle paṭikkūlasaṇṇi vihareyyan ti, paṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Paṭikkūle ca appaṭikkūle ca appaṭikkūlasaṇṇi vihareyyan ti, appaṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Appaṭikkūle ca paṭikkūle ca paṭikkūlasaṇṇi vihareyyan ti, paṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Paṭikkūlaṃ ca appaṭikkūlaṃ ca tad ubhayaṃ abhinivajjetvā upekhako vihareyyam sato sampajāno ti, upekhako tattha viharati sato sampajāno.

Puna ca param, Ānanda, bhikkhuno sotena saddam sutvā, ghānena gandham ghāyivā, jivhāya rasam sāyivā, kāyena phoṭṭhabbam phusivā, manasā dhammam viññāya uppajjati manāpam uppajjati amanāpam uppajjati manāpāmanāpam. So sace ākaṅkhati : Paṭikkūle appaṭikkūlasaṇṇi vihareyyan ti, appaṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Appaṭikkūle paṭikkūlasaṇṇi vihareyyan ti, paṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Paṭikkūle ca appaṭikkūle ca appaṭikkūlasaṇṇi vihareyyan ti, appaṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Appaṭikkūle ca paṭikkūle ca paṭikkūlasaṇṇi vihareyyan ti, paṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Appaṭikkūle ca paṭikkūle ca paṭikkūlasaṇṇi vihareyyan ti, paṭikkūlasaṇṇi tattha viharati. Sace ākaṅkhati : Paṭikkūlaṃ ca appaṭikkūlaṃ ca

<sup>1</sup> Si paṭikkule, &c.



tad ubhayam abhinivajjetvā upekhako vihareyyam sato sampajāno ti, upekhako tattha viharati sato sampajāno.

Evam kho, Ānanda, ariyo hoti bhāvitindriyo.

Iti kho, Ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo. Yam kho, Ānanda, satthārā karaṇīyam sāvakānam hitesinā anukampakena anukampam upādāya, katam vo tam mayā. Etāni, Ānanda, rukkhamūlani, etāni suññāgārāni. Jhāyathī', Ānanda, mā pamādattha, mā pacchā vippaṭisārino aluvattha. Ayam vo ambhākam anusāsani ti.

Idam avoca Bhagavā. Attamano āyasamā Ānando Bhagavato bhāsitam abhinandīti.

INDRIYABHĀVANĀSUTTAM DASAMAM.

SAḶĀYATANAVAGGO PAÑCAMO.

UPARIPANÑASAM SAMMATAM.<sup>1</sup>

<sup>1</sup> Si Uparippaṇṇāsakam niṭṭhitam. MSS. do not add: Majjhima-Nikāyo niṭṭhito,—on analogy with Si in connection with the Dīgha Nikāya.



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MAJJHIMA-NIKĀYA

BY MABEL BODE PH.D.



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